Out-of-Work Number

The Christian Socialist

The Golden Rule Against the Rule of Gold

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ASTOR, LENOX AND
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HUNGER and COLD

By James Russell Lowell.

Sisters two, all praise to you,
With your faces pinched and blue;
To the poor man you've been true
From of old:
You can speak the keenest word,
You are sure of being heard,
From the point you're never stirred,
—Hunger and Cold!

Let sleek statesmen temporize;
Palsied are their shifts and lies,
When they meet your bloodshot eyes,
Grim and bold;
Policy you set at naught,
In their traps you'll not be caught,
You're too honest to be bought,
—Hunger and Cold.

When the toiler's heart you clutch,
Conscience is not valued much,
He recks not a bloody smutch
On his gold:
Everything to you defers,
You are potent reasoners,
At your whisper treason stirs,
—Hunger and Cold.

Rude comparisons you draw;
Words refuse to sate your maw,
Your gaunt limbs the cobweb law
Cannot hold:
You're not clogged with foolish pride,
You can seize a right denied:
Somehow God is on your side,
—Hunger and Cold.

Let them guard both hall and bower;
Through the window you will glower,
Patient till your reckoning hour
Shall be tolled;
Cheeks are pale, but hands are red;
Guiltless blood may chance be shed,
But ye must and will be fed,
—Hunger and Cold.

"God has plans man must not spoil,
Some were made to starve and toil,
Some to share the wine and oil,"
We are told.
Devil's theories are these!
Stifling love and hope and peace!
Framed your hideous lusts to please,
—Hunger and Cold.

Scatter ashes on thy head,
Tears of burning sorrow shed,
Earth!-and be by pity led
To love's fold;
Ere they block the very door,
With lean corpses of the poor,
And will hush for naught but gore
—Hunger and Cold.

HELP THE UNEMPLOYED

"What are your credentials?" Two well dressed passers-by paused before an unemployed man who was selling the Christmas number of The Christian Socialist in the loop district of Chicago, and demanded this.

"My credentials? I bought and paid for these papers," he replied.

"But who gave you authority to sell them?"

"My sick wife and three hungry children" was his answer. "I have been out of work for six months. They are all the authority I need!"

In many cities and towns unemployed men and boys—yes, and women—are selling the Christmas number and the Out-of-Work number of this paper. They buy the paper at one cent a copy, and sell it for five cents. **THE FOUR CENTS PROFIT IS THEIR OWN.** It goes direct to those who need it most. No Charity Organization Society uses sixty-five per cent of it to investigate whether they are worthy; no higher officials get glory from their misfortune; the four cents profit goes direct to the unemployed worker who sells the paper.

In snow and sleet, in hail and bitter piercing winds, these men and boys and women offer The Christian Socialist for sale. They give you full value, and far more than full value, for the money you give them; they offer you the message of salvation from the curse of poverty, unemployment, hunger, misery and hate; they offer you the hope of Christian Socialism which shall make the promise of the Gospel of Christ come true.

HELP THE UNEMPLOYED!

CHICAGO UNEMPLOYED SELLING CHRISTIAN SOCIALISTS TO THOUSANDS

Unemployed men and boys in Chicago have struck a steady job in handling the Christian Socialist. To hundreds of them it has meant salvation during the fearful cold snap of the middle of December. To thousands of Chicagoans it has meant the first acquaintance with the fact that there is a Christian Socialist movement and a paper which represents it.

About the first of December the managing editor, Comrade Irwin Tucker, had a number of placards printed bearing the inscription:

> **HELP THE UNEMPLOYED**
> **And Buy a Copy of**
> **THE CHRISTIAN SOCIALIST**

He went to the meetings of the Unemployed held by the International Brotherhood Welfare Association, and presented to them this plan: "We will furnish you with unlimited copies of the Christmas number of the Christian Socialist at one cent apiece in lots of ten or more. We will give each of you one of these placards. You can go out on the streets and sell them for 5 cents, making four cents profit on each copy sold—or four hundred per cent profit on your investment. Further, we will stake any man who is without the dime to ten papers on credit. Will you go?"

Group of Unemployed Selling the Christian Socialist

A few of them went out, and came back with glowing reports. They had made good profits in one day, starting off with the original ten papers. Next morning fifty went out, all with placards in their hats and bundles of the Christmas number under their arms. Some did better than others, but none came home with less than $2.

Many Chicagoans, moved by the spirit of Christmas, gave 10, 25 or 50 cents, or even a dollar for one copy of the paper, and refused change. One man whose wife and family had been in despair, came back with $7 for the sale of 15 papers, an average of more than 50 cents a copy. Another boy, standing on the corner of Marshall Field's store, was shivering without an overcoat and with his feet showing through his cracked and broken shoes. A well-dressed woman passing by looked, paused, and said to him, "Come in here with me." She took him in the store, bought him an overcoat and a pair of shoes, and said, "Now you can sell your papers without freezing to death."

One man reports that a Chinaman walked curiously around him two or three times, gazing first at the placard in his hat, then at the papers. Finally he said,

"What you got?"

"Christian Socialists," said the seller.

"Ain't no such," said the Chinaman.

"Read it and see," said the salesman. So the Chinaman brought out a nickel and went away eagerly reading the front page.

They all divided up. Every man who received an overcoat which he did not need gave it away. Men who made more money than others shared with the less fortunate.

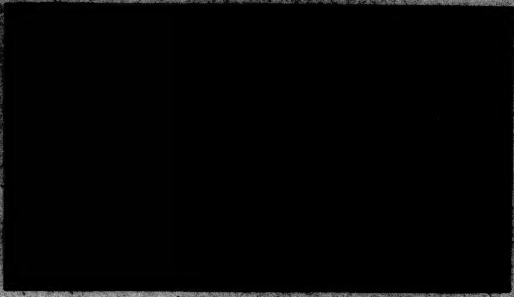
Their hall was rented from a saloonkeeper. After a month he ordered them out—because they would not patronize. Hardly a man of the two hundred or more would take a drink. So they were compelled to seek another hall.

Never before have so many Chicagoans bought—and paid so well for—so much Socialist literature. The Christmas number was of a kind to touch their hearts.

And it came at a time when it was sorely needed.

Chicago is the industrial center of the nation, and the problem of unemployment is always most keenly felt there. This winter, with the crisis so terribly intensified by the war, the situation has been fearful. Early in October the charitable organizations reported that the requests for relief were 9 times as great as in any previous year. The number of applicants at the Municipal Lodging House increased very early from last year's average of 100 a night to 3,000 and 4,000 per night.

All over the country the crisis of unemployment has reached fearful proportions. To every Socialist or laboring man out of a job the Christian Socialist offers the same proposition as was made those here in Chicago. We will send to any address copies of this Out-of-Work number at the rate of one cent apiece in bundles of ten or more, inclosing a placard similar to that furnished the Chicagoans. For rush orders, half a cent per copy must be added; that is, if you wish ten copies very quick, send 15 cents; if 100, send $1.50; if 50 copies, send 75 cents. This is because the mails move slowly at this time of year; for the added half cent we can ship them by express.



The Editor and the Salesmen

THESE ARE THE "WOUNDED AND MISSING" IN THE WAR OF CAPITAL AND LABOR

Let Us End This War First, Then Talk About Mediating in Europe

NEW YORK—

The unemployed of this city number more than 200,000. Mayor Mitchell has appointed a committee of seventy-nine leading citizens, of which E. H. Gary of the Steel corporation is chairman. A free employment bureau was opened by the city a couple of weeks ago. The municipal lodging houses here are crowded.

PHILADELPHIA—

It is estimated that there are about 80,000 men unemployed. There are no municipal lodging houses, and missions and houses of refuge are unable to shelter the homeless. Hundreds apply to police stations every night for lodging.

CINCINNATI—

It is estimated there are 15,000 men out of employment in the three cities, Cincinnati, Newport and Covington. The municipal lodging house is crowded and the overflow is taken to police station houses. Hallways in the lower portion of the city hall have been converted into sleeping places for "down aud outers." Cincinnati has had no such problem since 1896. Several missions are giving away food or selling soup, coffee and rolls for a few pennies. So far there has been no general relief started under municipal auspices, although preparations are being made to issue bonds for work on streets.

MILWAUKEE—

Estimates of the number of unemployed in Milwaukee run as high as 30,000. There has so far been no organized municipal effort to provide care for these, and there are no municipal lodging houses other than the rescue mission and similar semi-public institutions. These are crowded nightly, while free sleeping quarters are provided in police stations. At election time there were in Milwaukee 56,000 out of work.

BOSTON—

The state free emplyoment office states that November showed that the depression in the labor market continued, with employers' applications for help 42 per cent fewer than a year ago. Boston has no municipal lodging houses, but the Wayfarers' lodge, which accepts applicants for three successive nights, has been crowded. The police report that the numbers of vagrants are much above the normal for this season. Probably 15,000 are out of work in Boston, and Massachusetts mill towns are worse off.

SAN FRANCISCO—

There are 6,000 idle men and women in the city. The Panama-Pacific exposition, which opens next February, has attracted hundreds of persons who came seeking work that was not here. Charitable and semi-public institutions are caring for those who are destitute.

MINNEAPOLIS—

A conservative estimate of men out of employment in Minneapolis is between 700 and 800. This does not include many married men with homes here. There is one municipal lodging house that has room for 150. There were 2,100 registered there during November, which is 900 more than registered for the same time last year. Charitable organizations of the city have the situation well in hand, but word has gone forth that no more outsiders are desired. Approximately 2,000 employes of the Northern Pacific railway, 200 of whom live in St. Paul, are being laid off this week to place the road on a winter basis.

SEATTLE—

Approximately 12,000 men and women are unemployed in Seattle. There is no municipal lodging house, the nearest approach being a three story warehouse rented by the icty. It is lighted and heated by the city, but is managed by the men themselves. They are fed through a committee approved by the chief of police, which visits restaurants daily for contributions of food. "Panhandlers" are run out of town. Labor unions serve one meal daily to all unemployed women who apply at the Temple. Missions furnish lodging for men. The number of unemployed last year reached 12,000. This year it starts with that mnay. Some predict it will reach 20,000.

ST. LOUIS—

It is estimated by Mayor Kiel and city officials that there are about 65,000 men and women out of work in St. Louis this winter. James Eads How and other socialistic leaders have placed the figure 10,000 higher. The lowest estimate is about 25,000 more than last winter. There is one municipal lodging house, but it has not opened for the winter. Charitable organizations conduct many others.

PITTSBURGH—

While charitable organizations do not attempt to estimate the exact number of unemployed in Pittsburgh, all agree the number reaches many thousands. There probably is more destitution than has marked any other winter in the last five years.

LOS ANGELES—

According to the police there are about 5,000 unemployed men in Los Angeles. There is no municipal lodging house here. The police have arranged to give meals and lodging to all applicants, provided they are known to be worthy and do not belong to the disturbing element. Free employment bureaus run by the city serve all willing to work.

CLEVELAND—

Estimates made by police, chamber of commerce and charitable institutions of the number of unemployed in Cleveland range from 20,000 to 30,000. This is about three times the number of men who were without employment a year ago. Cleveland has no municipal lodging houses, but cheap lodging houses, the Salvation Army, and Associated Charities report these places overcrowded.

BALTIMORE—

It is estimated that there are between 20,000 and 25,000 out of work in Maryland. There are no municipal lodging houses, but there are several private charities. All these are largely overcrowded, far beyond the conditions in any previous year.

KANSAS CITY—

There are no municipal lodging houses in Kansas City. The charity lodging house that takes in men out of work and requires them to pay for the bed and breakfast by doing chores reported 270 applicants last night. The superintendent said the number of unemployed was greater than last year, but could give no estimate. The police estimate the number of men out of work at 10,000 to 12,000, an increase of 2,000 over last winter.

ATLANTA—

There are more men than usual unemployed in Atlanta, but there are no figures. Atlanta has no municipal lodging house and the city has no organized method of caring for the unemployed. Recently the pastor of the largest church in the city announced that when weather becomes cold cots will be placed in church to afford sleeping quarters for unemployed.

DETROIT—

The estimated number of unemployed in Detroit is 50,000, which is not an excessive figure for this time of the year, and less, the employment commissioner announces, than it was last January. Detroit has no municipal lodging houses. It was decided recently that the city would this winter spend $4,000,000 on public works which will give employment to many thousands of men. Work will be done by those who can show Detroit is their home city. Many thousands of workingmen have been brought here by reading of the city's prosperity. Upon applying for municipal work the man must show himself a Detroit resident and is given a ticket which entitles him to a place, if he can be used.

Jesus and the Unemployed

Unemployment, with all its yearly horrors, is made tenfold worse this winter by the war. Early in August the numbers of the out-of-works were swelled when the European catastrophe caused business houses throughout the country to shut down. In Chicago alone 18,000 girl stenographers and clerks were discharged in the single month of October. In New York 300,000 were thrown out in the garment trades because of the stoppage of European raw materials. Railroads laid off men; mills and factories closed down; projects were abandoned.

With their jobs gone and no prospect of more, STARVATION stares millions in the face. Money does not come without work to the vast majority. No work—no pay—no food, is the hard formula they confront. And gaunt, haggard eyed, hopeless, the majority of the American people ARE WONDERING HOW LONG THEY CAN HOLD OUT.

And the tragedy of it is that the harvest just gathered from our teeming plains is the largest in the world's history. But that food is rushed across the world for the embattled murderers of Europe. There is a tremendous demand for food, clothing, and shelter here at home. There are unlimited numbers of workers ready to spring to their toil to create what their own needs demand. But they are not allowed to supply their own wants—FOR THE INVESTOR IS TIMID, AND FEARS THAT HE MAY NOT GET FULL VALUE ON HIS INVESTMENT. And the investor controls land, machinery and raw material. Profit is uncertain; therefore millions starve.

O, the tragedy of Unemployment! O, the heartbreaking folly of it! And, O, the unconquerable stupidity that permits it to continue!

Have you ever hunted for a job! Did you ever walk the frozen pavement all day long, with your feet touching the stones and snow through broken shoes? Did you ever pawn everything you owned that decency would allow you to let go, in order to eat and sleep? If you are a woman, do you know the clutch of terror at a girl's heartstrings when the small wage on which she depends for life itself is suddenly withdrawn?

Unless you have, you cannot know the gripping horror of the black abyss that opens below. For society holds its last, most awful penalties for the man and the woman out of work. For the prisoner there is at least the prison, with meals and a bed. For the defective and the degenerate there are asylums and medical care. But for the Unemployed, whose only crime is that he seeks work and cannot find it, there is reserved only the club, the jail, the fetter, even the shotgun.

What is a man to do who cannot get a job? Must he starve in grim silence? Must he keep his miserable carcass out of the view of well fed citizens who do not care to be reminded of the misery of others, lest it interfere with their easy digestion?

When a homeless, hungry man asked former President Taft "What is a man to do who cannot find work nor get credit?" the former president replied, "God knows! I don't."

GOD DOES KNOW, and has told us through the mouth of Jesus Christ; and President Taft is the first to repudiate the answer, with all his 300 pounds of propriety quivering with indignation.

The Plan of Jesus

Jesus was a poor man, and understood well what Unemployment meant. In the Roman Empire, slave labor undermined and impoverished free labor. Where slaves were captured by the million, and sold in a single market 100,000 in a day at a few cents apiece, the independent worker had small chance to maintain his self-respect. Work was hard to get, and the pay small when earned; and even what was earned was speedily wrested away in taxes.

Jesus had strong counsel for men out of work and hungry. He spoke out of the depths of experience and fellow-feeling. By His words in the grain-field He counseled the hungry, and

THE UNEMPLOYED WORKER
To the Preacher of the Gospel

YOU never hunted, hungry, for a feed,
YOU never felt the Gray Wolf growl and bite,
How can YOU preach a starving Savior's creed,
Or shelter famished souls from storm and night?
But I'm a homeless hobo,
Unvalued and unpriced;
I roam the land from town to town
The same as Jesus Christ.
"The foxes have their holes" said he
The birds of the air a nest;
"But the Son of Man hath not a place
To lay him down and rest."

YOU never dined from some smoke-blackened can
On hidden coals, beside a weary road,
—How can YOU know that homeless Son of Man
Whose tired feet bled, whose pillow was the sod?
But by the hope above us,
And by the hell below;
By Christ, our First Great Comrade,
Whom we—not YOU—well know,
The Son of Man shall judge you,
And this shall be the test;
"Took ye, as Christ, the Hobo,
And gave him of your best?"

Saw you that bread-line shiver in the sleet?
Cold winds, through tattered rags, bit legs half bare,
Huddled amid their ceaseless-shuffling feet,
JESUS OF NAZARETH stood and trembled there.
"Yea! as ye treat these homeless,
Ye have treated God most high.
And where one stands in shame and want
Look well! for there stand I.
The foxes have their holes," said He,
"The bird of the air a nest;
But the Son of Man hath not a place
To lay his head and rest."

The least of these, his brethren—that was He!
God crucified looked through a lost boy's eye.
The fur-clad pastor glanced disdainfully;
"Incompetents!" said he, and hastened by.
Your Progress and Inventions
They steal our daily bread.
Your profits grow by ten times ten,
But we lie down unfed.
You herd us into kennels,
You club us into jails;
And your machine guns mow us down
When your lordly patience fails.

Yet our Great Comrade's spirit
Shall tear off every crown;
Shall seize this world, and shake it loose,
And turn it upside down.
Then share with us that spirit
That dies to set men free;
That makes the whole wide world a home
For men like Christ—and me!

—Irwin Tucker.

Sleeping in Ferry-Boats in New York City

by the parable of the laborers in the Vineyard He proposed His plan for the cure of Unemployment.

Jesus and the Hungry

Throughout His teachings Jesus insists that it is the bounden duty of all who have to share with all who have not; that if any man refuses to feed a hungry man, he has refused Christ, and who refuses Christ refuses God. But this is counsel for the man who has food to spare. What is the hungry man to do if he cannot get work and is refused food?

MUST HE STARVE?

Listen; this is what He said:

"At that season Jesus went on the Sabbath day through the grainfields; and His disciples were hungry and began to pluck ears and to eat. But the Pharisees, when they saw it, said unto Him, 'Behold, thy disciples do that which is not lawful to do on the Sabbath day.' But He said unto them: 'Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the House of God, and ate the holy bread, which it was not lawful for him to eat; neither for them that were with him, but only for the priests? Or have ye not read in the law that on the Sabbath day the priests in the temple profane the Sabbath, and are not guilty? But I say unto you, that a greater thing than the temple is here.' But if ye had known what this meaneth, 'I desire mercy, and not sacrifice,' ye would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath.'—Matthew 12: 1-16.

"And He said unto them 'The Sabbath was made for man, and not man for the Sabbath.'—Mark 2:27.

Jesus herein plainly teaches:

If a man is hungry, and cannot get food, LET HIM TAKE IT. It is not against the law; for the LAW WAS MADE FOR MAN AND NOT MAN FOR THE LAW.

In His day, the keeping of the Sabbath was the crucial point of the Jewish Law. It had been made so by the force of circumstances. In the Babylonian exile, the Sabbath was the only badge left of their religion. The persecution of Antiochus Epiphanes, sought to root out the Jewish religion through abolishing the Sabbath. The keeping of the Sabbath was the test of religion. If a man broke the Sabbath, he broke the whole law.

And when Jesus said "The Sabbath is made for man, and not man for the Sabbath," he proclaimed, in terms as revolutionary as it was possible for a human being to use, that Law is secondary; Life is primary. Property is secondary, life is primary: The possession of a cornfield is of less importance than the allaying of hunger. "A 'greater thing' than the temple is here" was His response to the scandalized lawyers who sought to rebuke His disciples. The Temple and all its sanctity was of less importance than the human need of a band of hungry rovers.

Let us repeat it: Jesus taught, and in terms of multiplied power, "THE LAW WAS MADE FOR MAN AND NOT MAN FOR THE LAW."

Hence; if you are hungry, and cannot get food any other way, TAKE IT: IT IS NOT SIN.

When President Taft said "God knows" he spoke truth; but to ask him **to stand by what God said** through the lips of Christ would be to ask him to admit that human life is more sacred than law; that when law conflicts with life, law must go. This Taft has repudiated.

Teachings of Catholic Church

Suppose this plain teaching of Christ were followed; suppose the hungry and the poor acted on the teachings of Jesus; what course of action would they take?

Let one of the greatest of theologians answer, the saint who is the official instructor of the Roman Catholic Church in ethics and morals—the great Thomas Aquinas, the Angelic Doctor. Let him answer through the express quotation of Bernard Vaughan, a Jesuit who makes it his specialty to fight Socialism. And remember that this answer is the official teaching of the Roman Catholic Church; and that while Socialism indorses it it did not originate the teaching:

"Taking man as an individual, therefore, we find that he has certain needs and requirements, and hence certain duties. He is bound to preserve his life, for that life is not his own; it is only lent him: it is God's. Hence he has the right to acquire, keep, control and use whatever is necessary for the maintenance of that life.

"This is a primary right, before which all other rights must give way. The Catholic Church teaches that a man who is in extreme need of the means of subsistence may take from whatever source, what is necessary to keep him from actual starvation. A STARVING MAN WHO CANNOT OTHERWISE OBTAIN FOOD MAY WALK INTO A BAKER'S SHOP AND HELP HIMSELF TO AS MUCH BREAD AS IS NECESSARY TO SUPPORT LIFE. HE MAY DO SO OPENLY OR SECRETLY, AND IN NEITHER CASE WILL HIS ACTION BE ONE OF THEFT. WHAT IS MORE, THE BAKER HAS NO RIGHT TO PREVENT HIM, FOR THE STARVING MAN IS TAKING WHAT HE HAS A RIGHT TO; TO PREVENT HIS ACTION WOULD BE AN ACT OF INJUSTICE. It may be illegal, and he might be taken up for doing so, but though it might be a deed against the law, it would not be a sin against God.

This is the plain teaching of the Catholic Church enunciated by St. Thomas, and found in every Catholic textbook of moral theology.

Man, then, has a right to live. He has a right to procure the necessities of life. He has the right to satisfy his absolute needs.—Pages 249 and 250 in "Socialism From the Christian Standpoint." By Rev. Bernard Vaughan, S. J.

Remember, this is from an anti-Socialist book and we cannot be accused of misquoting the fathers.

As said Aquinas, so said all the great doctors of the church. For they were men whose hearts bled in sympathy with the sufferings of the poor. They saw plainly that private monopoly of public necessities was the root of all the misfortunes of the social order. And they condemned with unsparing voice the self-idolatry of the wealthy which appropriates to itself the riches God has given to all the children of men.

Ten Million Hungry

There are in this country at the present moment roughly speaking TEN MILLION HUNGRY PERSONS, men, women and children. In the largest cities, Chicago and New York, Philadelphia and St. Louis, alone, they reach up into the hundreds of thousands.

What if they should obey the teaching of Jesus, and because they were hungry GO TAKE WHAT THEY NEEDED?

What if, in obedience to the teaching of the Roman Catholic Church, they should organize concerted raids on the bakeries, the groceries, the butcher shops, the cold storage plants, the barns and granaries? All the police in the world could not stop them. Before armies of hungry men and women the trained Swiss guards of Louis XVI were helpless. Chicago, with its depleted force of policemen largely detailed on desk duty, would be unable to check the rush. Half the population would have to take arms and shoot down the other half. Were Jesus teachings to be followed, the country would run with blood from end to end. Is this not true?

What then? Was Jesus simply an incendiary? Had He no plan or program except seizing when hungry?

Why, yes; His plan was very simple. It was to PREVENT HUNGER BY PREVENTING UNEMPLOYMENT, and by PAYING FULL WAGES TO THOSE WHO WERE EMPLOYED.

Furthermore, He expressly advocated a plan whereby those who were idle through no fault of their own should be PAID FULL WAGES FOR THE TIME THEY WANTED TO WORK AND COULD FIND NOTHING TO DO.

Do you doubt this? Back to your Gospels and read Matthew 20; 1 to 17. It is given here below.

"For the kingdom of the heavens is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a shilling (denarius) a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing in the market place idle; and to them he said 'Go ye also into the vineyard, and whatsoever is just I will give you'; and they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them 'Why stand ye here all the day idle?' They say unto him 'Because no man hath hired us.' He saith unto them 'Go ye also into the vineyard.'

"And when even was come, the lord of the vineyard saith unto his steward 'Call the laborers and pay them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a shilling. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

"And when they received it, they murmured against the good man of the house, saying 'These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden of the day, and the burning heat.' But he answered and said to one of them 'Friend, I do thee no wrong; didst not thou agree with me for a shilling? Take that

thine is and go thy way; it is my will to give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Or is thine eye evil because I am good? So the last shall be first and the first last.'"

Jesus' solution for unemployment was simple. If men are willing to work, and can find no work to do THEY MUST BE PAID THE SAME AS MEN WHO DO WORK.

How It Would Work

Applying it to the present day, men who are laid off because there is "not work enough to do" would be paid at just the same rate as those who are retained. And this is not so unreasonable as it seems. We put into practice more and more the custom of paying for vacations. A fireman works very little of the time; the less he works, the better we are satisfied. Yet we pay him for all of his time, that he may be on hand when needed. A policeman's energies are not called into activity all his time. Much of it he spends strolling up and down and swinging a club to keep himself occupied. But we pay him for all of his time, to keep him on the spot in case he is needed. The state keeps soldiers in soul-rotting idleness most of their days; providing expensive barracks and regular drills, food, shelter, and clothes for them all of their time, but some of them are not called on for active duty for years. They are paid to be kept ready when needed.

There is another case. Judges all have vacations. They take three or four months off in summer every year to go sailing, or boating, or tennis playing, in the mountains or by the seashore, while the hot jails at home are full of roasting, sweltering, tortured human beings awaiting their lordly pleasure to return. Many a time the Tombs prison in New York has been full to overflowing all summer with persons awaiting trial. MORE THAN HALF OF THEM ARE FREQUENTLY FOUND INNOCENT. These people, hundreds of them, are kept in vile imprisonment during the unendurable heat of summer—because the judges want to loaf. Yet we pay the judges for all of their time. Why not pay labor's army of reserves, to keep them ready in time of need?

This is Jesus' teaching. Men who want to work, and cannot find work, MUST BE SUPPORTED AS A RESERVE. What about the men who won't work? Well, said St. Paul, if they will not work neither shall they eat; a satisfactory solution for all concerned. But we must first see that work is provided.

Suppose the plan of Jesus were put into operation, that the unemployed must be paid even as those who work. The first thing to follow would be that the hours of labor would be reduced, to give every one a chance. No more sweltering twelve hours a day, seven days a week, before the lurid hells of steel blast furnaces; no more bending over back-breaking sewing machines in sweat shops, or over crowded counters, or in foul factories, twelve, fourteen, sixteen hours a day. Every one working would be given leisure time that those out of work might have their turn. If we had to support the unemployed anyhow, we'd find work for them to do.

Secondly, the rate of pay would be increased in order that all might receive enough to live on from the hours they put in at work.

Thirdly, production would be enormously increased; and markets must be found for its disposal. Foreign markets are a source of exploitation and the origin of wars. We would have to develop home markets. That would mean that we would have to raise the level of culture of all at home. It would also involve a raise of pay in order to enable the people at home to absorb all they produce. Otherwise increased productivity would mean a glut on the market.

Fourthly, we would abolish all unproductive trades; we would calculate carefully to avoid surplus or shortage of products; we would develop every activity that helps human life. We would give every person leisure time to devote to art, music, literature, or culture, because these things increase demands and so increase employment.

The application of the plan of Jesus would lead straight to the Co-operative Commonwealth of Socialism. And his warning is clear, direct, unmistakable. Unless we adopt his remedy, we face the alternative of anarchy. Unless we abolish unemployment, by supporting the unemployed, we must face raids on property by those who are thrown out of employment.

Either of these alternatives is Christian. It is Christian on the part of society to provide for the unemployed; and if society does not do this, it is Christian for the unemployed to take what they need.

Contrast the plan of Jesus for the unemployed with our present system. We treat them like vermin—far worse than we treat dogs. At least we kill dogs decently; but the unemployed we starve and freeze to death. Out in California last year they were clubbed, beaten, chased with machine guns, drenched with fire-hose, and hounded from place to place with violence and abuse; all because they sought work and could not find it. Last winter in New York an army of unemployed men were clubbed out of a Roman Catholic church because it was "profanation" for hungry, homeless men to sleep in the presence of the Sacrament of Christ's body. All through the South and West the work-seeker is the special prey of constables and sheriffs, who get fees for each arrest. A work-seeker, once in the chain gang, is treated with violence inhuman past description.

The hungry prowl through all our streets; they are chased from place to place, shot, clubbed, beaten, cursed—FOR BEING OUT OF WORK. But why are they out of work? What is the cause of unemployment?

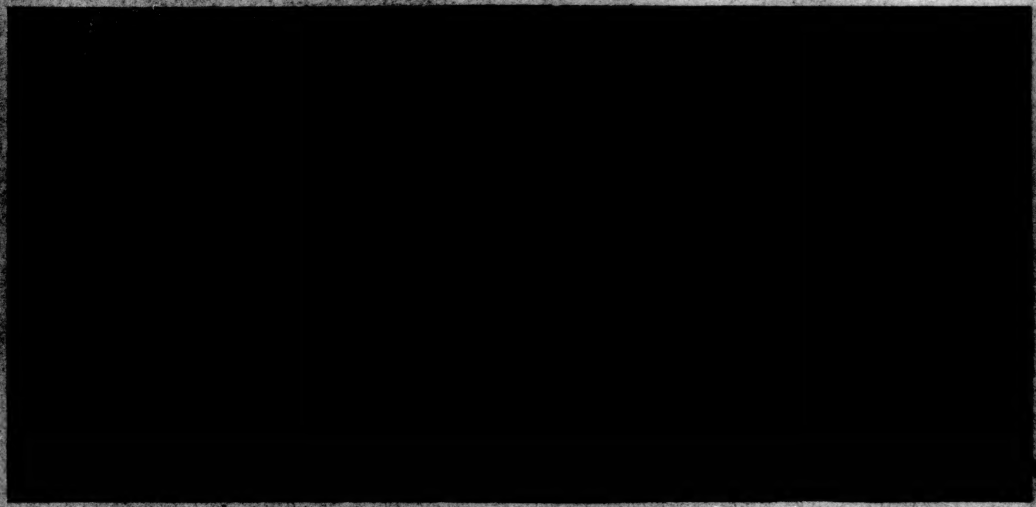
In the first place, all business is run for profit. If an employer can make a few cents extra by discharging one man, the man must go, even if he starves. Scientific efficiency increases to the utmost the productive power of those that work; and throw out of employment a corresponding number of the least capable. Children are put to work, and throw their parents out of jobs. Women go to work, and throw fathers, husbands and brothers out of jobs. Convicts are sold as slaves, by the states which imprison them, to private contractors, for a few cents per day; and the convicts are scourged and tortured to make them produce dollars of profit per day, for their owner and master; and free workers are displaced from their tasks.

When one looks at the whole horrible, ghastly, barbarous, inhuman system of modern American business of throwing men out of work by millions in the interests of efficiency and economy, and then clubbing them to death BECAUSE they are out of work, one's faith in humanity almost fails. The teaching of Jesus offers a sure remedy—AND AN ALTERNATIVE.

Help the unemployed—or they will help themselves. This is the plain warning of the Gospel; it is the menace for our times. There is but one sure way to abolish unemployment, and that is to abolish the Profit System and to substitute for it the Co-operative System, wherein Labor shall be for the service of Life, and Life shall not be held second to Dividends.

The alternative is plain: SOCIALISM OR SOCIAL ANARCHY. It must be the one or the other. Why not choose the simpler, the easier, the most satisfactory, the most Christian solution—Socialism?

—Irwin Tucker.



Sacramento's Method; Driving Unemployed Men Out of Town With a Fire-hose

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U. S. COMMISSION INDICTS CAPITALISM AS CAUSE OF STRIFE

The Federal Commission on Industrial Relations has handed in a preliminary report in which 23 causes for industrial unrest are given:

Normal and healthy desire for better living conditions.

Protest against low wages, long hours, insanitary and dangerous conditions existing in many industries.

Demand for industrial democracy and revolt against the suppression of organization.

Unemployment and the insecurity which the wage earner feels at all times.

Unjust distribution of the product of industry. Exploitation of the many by the favored few. Demand for full share of production.

Unjust attitude of police and courts.

There is one law for the rich, another for the poor.

Immigration and the consequent oversupply of labor.

Existence of a "double standard," which sanctions only a poor living in return for the hardest manual labor, and at the same time luxury for persons who perform no useful services whatever.

Disregard of grievances of individual employes and lack of machinery for redressing same.

Control by "big business" over both industry and the state.

Fear on the part of those in comfortable positions of being driven to poverty by sickness, accident or involuntary loss of employment.

Inefficiency of workers on account of lack of proper training.

Unfair competition from prison and other exploited labor.

The rapid pace of modern industry, which results in accidents and premature old age.

Lack of attention to sickness and accidents, and the difficulty and delay incident to securing compensation for accidents under the common law and the statutes of states which have not adopted modern methods of dealing with those questions.

Arbitrary discharge of employes.

Blacklisting of individual employes.

Exploitation of women and children in industry.

Promotion of violence by the use of gunmen, spies and provokers hired by employers.

Attempt to destroy unionism by the pretense of the "open shop."

Monopolization of land and natural resources.

Suppression of free speech and right of peaceful assemblage.

Here is a straight-out Socialist indictment of conditions as they are. Will Congress heed?

PEACE

By Edwin Markham

Author of "The Man with the Hoe," "Lincoln," and Other Poems

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "peace and good will on earth"?

And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "peace I leave," and "peace I give"?

And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There SHALL be peace!"

Causes of Unemployment

One year ago the Chicago Federation of Labor appointed a committee to study the problem of unemployment. The committee consisted of John Fitzpatrick, president; Ed. Nockels, secretary; L. P. Straube, Mary O'Reilly, Margaret Dreier Robbins, Charles Gassell, J. H. Kane, Fred Hopp, John Flora, and William Schoenberg. This report has been completed, after an exhaustive search into all documents and reports upon the subject.

"The more we studied the problem, the bigger it grew," said one member of the committee. Its conclusions are embodied in the following table. The slightest glance at it will show how utterly fatuous are most of the proposals put forth for ending unemployment, short of the complete upsetting of the capitalist system. **FOR THE HEART OF THE CAPITALIST SYSTEM IS THE ARMY OF THE UNEMPLOYED.** And by the same token the weakness of the Labor movement lies in the Unemployed.

The report starts with this summary:

"The fundamental cause of industrial evils lies in the capitalist control of labor-power. The efforts of the Organised labor movement must tend to take this control.

"Control of labor by capitalists means the production of wealth for profit; exploitation, unequal distribution and social misery. Control by organized labor means production of wealth for use, equalised distribution, a well balanced market, and a sane, constructive organization of society.

"Most of the reports upon unemployment offered by commissions and charities deal with secondary causes, all of which may be traced back to the fundamental cause, as the following report will show:

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Causes of Unemployment.

I. FUNDAMENTAL CAUSE. Control of Labor by Capital.

Capital's whole aim is to withhold from labor a part of what labor produces, by control of land, tools and material. Consequently the more it can stimulate production by those who do work, and the more men it can dispense with, the greater its profits.

As an instance; the Singer Sewing Machine Company at Elizabeth, N. J., recently employed a new manager. He claimed that he could get the same amount of work done under the efficiency system, with 3,000 fewer men. Consequently inside of 3 weeks in early. fall three thousand employes, many of them tried and faithful workers, were thrown out of employment—TO INCREASE PROFITS.

This fundamental cause is analyzed and found to embody the following:

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Every time a new labor saving invention is perfected, a corresponding number of men are thrown out of work. Social control of inventions would mean that the hours of labor for all would be correspondingly reduced and their rate of reward correspondingly increased.

b. Temporary nature of great works like the Panama Canal. No provision is made to take care of those left without work when such great enterprises are completed. The jobs they left to take these are already filled.

c. Seasonal occupations and trades. Farm hands are only needed during the summer. Along about harvest time a great cry arises for workers in the harvest fields. They are all needed at once; no effort is made to fit the supply to the demand. The **building trades** are largely idle during the winter; the **garment trades** are highly seasonal, sometimes only working three months in the year.

d. Changes of style and customs, and use of new methods. Every change of style in **clothes, automobiles,** etc., throws some class out of work. **Steel construction displaced the stone trades,** once so powerful. **Electrification displaced railroad trades.** Water power and the Diesel and Novo motors displace those engaged in mining and transportation of coal, and **stationary engineers.**

e. Monopoly of land and natural resources. These are held out of use until the owners can see a high profit; and men who might be busy at them are left jobless.

f. Monopoly of means of production, transportation and distribution. This is the heart of capitalism; for by this monopoly capital reaps its unearned increment in the form of rent, interest and profit.

* * *

2. FORCED COMPETITION OF LABOR.

a. Abnormal immigration. Steamship companies to foreign lands have found it highly profitable to stimulate immigration by all manner of lying promises; for if a ship can cram aboard 3,000 immigrants at $20 apiece, there is a profit of $60,000 on a single trip; the cost of the trip being paid by the freight carried. Every immigrant is a competitor with some resident for his job.

b. Exploitation of women workers. Low wages paid to husbands, fathers and brothers force women and girls into the labor market. They compete with their own kin for jobs, and displace them at lower wages; consequently the men are unemployed. Women are unmercifully exploited, because their lack of combining power.

c. Child Labor. Every child at work in a mill displaces an adult, often his own father and mother being compelled to live from the toil of his tender hands.

d. Convict Labor. The horrors of contract labor in the prisons cannot be fully told. Wherever the prisoners of a state are sold to private contractors, they drive out of the industry into which they are sold their free brethren. Under lash and torture they are compelled to produce ever more and more for the ghouls who fatten on their misfortune.

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3. UNBALANCED DISTRIBUTION OF WEALTH.

a. High dividends and profits; making it unnecessary for the holders of stocks and bonds to do useful labor.

b. Low wages and consequent low purchasing power. This means that the workers are not able to buy back what they produce. This causes periodical gluts on the market and financial depression, resulting in "stagnation of business" and the throwing of millions out of work BECAUSE THEY CAN NOT BUY BACK WHAT THEIR OWN HANDS HAVE ALREADY PRODUCED.

The effects of this condition of low wages and consequent low purchasing power, caused by high dividends and profits, are these:

Panics.
Struggles for foreign markets.
Commercial rivalry.
WAR.

c. Long hours and a seven day week.

Every person who toils 12 or 18 hours a day throws out of employment some other person for half that time, or two other persons for one third of that time apiece. Every Sunday laborer throws some other person out of work for that day.

d. Forced labor power; speeding; efficiency systems.

Labor is screwed up to the highest pitch of producing power by the invention of "efficiency systems" which are the most potent causes of unemployment at present confronting the world.

4. INEFFICIENCY OF WORKERS.

This is the commonest answer of capitalist upholders to the problem of the unemployed. "They can't get work because they are inefficient." To what is inefficiency due?

a. Old Age. Is old age the fault of the worker? The "deadline at 35" works more cruel misery than any other devilish invention of capitalism. The worker is old and discarded at 35; the capitalist is then just in his prime, just beginning to reap the fruits of his industrious thievery. Why should the working man and woman be punished for growing old? Can they help it? Capitalism condemns Labor's white heads to despair and slow starvation; which alone proves it to be the devil's work and the curse of the human race. Old age should be an honor; under capitalism it is a curse.

b. Accidents; mostly industrial and preventable.

Out of the hundred thousand workers killed and the countless millions injured every year in accidents, CAPITALISM IS TO BLAME FOR NINETY PER CENT. But every such accident throws the injured one OUT OF EMPLOYMENT, sometimes for the rest of his life.

c. ILLNESS: for the most part due to preventable diseases caused by the race for profits; poor housing, lack of sanitation, exhaustion of overwork, the effects of adulterated foods, poisons, drugs; alcoholic drink and commercialized vice.

Every one of these is attributable solely to capitalism, with the possible exception of alcoholic drink; and even this would be robbed of most of its terrors if decommercialized.

d. Lack of proper training; due to

i. The inability of many children to utilize educational opportunities. When they come starved to school and are compelled to work after hours and late at night, how can they develop either mind or body to take advantage of what they are taught?

ii. Commercial ideas in education, resulting in large classes in school; lack of democracy and independence of thought; and overemphasis of business training.

iii. Lack of guidance in choice of occupation. No information as to probable demand compels youths to make haphazard choice.

5. CAPITALIST CONTROL OF GOVERNMENT.

a. Use of wealth and power to corrupt officials.

i. To secure legislation against workers and prevent that in their favor.

Instance: the Illinois Manufacturers' Association has just issued a summons to Capital to rally to the fight against organized labor in the Illinois legislature.

ii. Corrupt court trials and decisions against labor in its struggle to free itself.

iii. Corrupt elections.

iv. Use of police, militia, army and private detectives and gunmen in labor troubles.

It will be seen that at whatever angle one touches the problem of Unemployment, it runs directly back to the root of the whole, which is Capitalist control. There is but one power which can deal with this root; and that is Socialism.

Piecemeal remedies can never be efficient, so long as the primal cause of unemployment remains; which is the putting of PROFITS ABOVE HUMAN LIFE. Socialism means the putting of HUMAN LIFE ABOVE PROFITS. Until that spirit has firmly gripped our souls, remedies for this and that portion of the problem of unemployment are futile. **ABOLITION OF THE PROFIT SYSTEM ROOT AND BRANCH** is the sole cure for Unemployment; and that can never come until the mass of the working class, whether Employed or Unemployed, is **CLASS CONSCIOUSLY ORGANIZED ON THE POLITICAL AND ECONOMIC FIELD, TO OVERTHROW CAPITALISM AND BRING IN THE COOPERATIVE COMMONWEALTH.**

SOCIALIST CAMPAIGN SONGS

Sixteen stirring, melodious, revolutionary, Socialist Campaign Songs with music, only 5c per copy, 50c per dozen and $3.00 per hundred. The great and the best. Fill your locals and your homes with them. Use them at your public meetings. Order of the Christian Socialist.

Six Weeks Campaign in Baltimore

By Edward Ellis Carr

Impressions of Work Accomplished and Future Prospects for Christian Socialism in the City of Monuments.

The series of meetings held in Baltimore during November and December ran almost six weeks, and counting the used by myself and Comrade Hvale in advertising and other preparations after we reached Baltimore, nearly seven weeks. The meetings were held nightly in the Auditorium of the Baltimore College, which is very centrally located and a delightful place in which to speak, having about 400 seats on the first floor and 300 in the gallery. Unfortunately it rained five Sunday nights out of the six and therefore we did not have a chance to test the capacity of the hall. The weather was bad much of the time. The audiences ranged from 100 to 400 in spite of everything, and the interest was deep and widening.

There certainly was no "Earthquake in Baltimore" during these meetings; yet, as a severe quake in Japan sends great waves against the shores of America, sometimes beaching the smaller boats, our meetings in Baltimore carried strong vibrations of the world-wide Socialist movement into many minds in Baltimore and shook people up considerably. A few of the more important results, as they appear to me, stand definitely forth.

Effect Upon Socialists

1. A lasting impression in favor of God and the Bible was made upon many Socialists. There were no churches nor ministers back of the meetings and the Christian Socialist Fellowship had but a few active members, therefore the success of the meetings depended from the start largely upon the party members, many of whom rallied nobly to the support of the meetings. They announced the meetings in party branches and labor unions, distributed tens of thousands of advertising cards, and talked the meeting up faithfully. I shall never cease to be grateful for their earnest co-operation Several Fellowship members also worked heroically.

In return for their noble work they received a large scientific education, a new idea of God that seemed vastly attractive to them and a different view of Bible teaching, especially concerning Socialism. Some of these comrades are now joining men's clubs and Bible classes connected with churches in order to learn more of the Bible and to direct the attention of churchmen to the Socialist teachings of the Bible.

Converts to Socialism

2. Among the converts to Socialism were men and women of character and talent who will do good work in future. Some joined the Fellowship, some joined the Party, and some joined both. Doubtless others will yet join either Fellowship, or Party, or both.

Spiritual Converts

3. The sincere and accurate preaching of Socialism, especially clear-cut, Marxian, revolutionary Socialism, from the Bible generally brings men and women to God. In addition, during the six weeks, I gave six lectures especially upon religion. As a result men and women were converted to God, some Socialists, some non-Socialists and some were converted both to God and Socialism. The religious foundation was well laid upon natural science, Socialism and the Bible, the spirit of conviction and faith was deeping, and the meetings ought to be resumed soon, and would be if finances permited. As it was, the meetings have left eternal spiritual impressions upon many souls.

Socialist Paper Helped

4. The Socialist weekly paper of Baltimore, Public Ownership, was on the shoals financially and had suspended publication the week our meetings began. We felt the need of a Socialist weekly in a city of 600,000 like Baltimore, ad owing to advertising help furnished by the meeting and pledged of a small weekly fund, the paper was able to reorganize and resume publication. It proved of great assistance to the meeting, and will doubtless serve the cause of Socialism ably in that region for many years.

Newspaper Publicity

5. In addition to considerable space paid for in the Baltimore papers, it was estimated that more than a column a day of reports, letters pro and con, and articles upon Socialism appeared in the daily papers during the six weeks of the meetings. Never in any American city has the cause of Socialism had such a constant and long continued discussion. And since I left Baltimore the discussion goes merrily on. This newspaper publicity alone is of incalculable value to the cause. The Daily News, the chief afternoon journal, requested articles for each Saturday's paper, which I furnished; and all three of the leading dalies printed my article on "What to do for the Unemployed," which presented a straight Socialist solution. They all published letters and discussions also.

Mass Meeting for Strikers

6. There was a garment workers' strike on against the Sonneborn Co., involving three thousand men and women and thousands of children. The strike was not for larger wages, shorter hours, nor better working conditions, but to enforce the new Employers' Liability and Workmen's Compensation law, and especially to prevent hundreds from being thrown out of work to starve during the winter. The workers admitted that the clothing factories could not profitably run all the time; but they insisted that the work be divided so that all could live and none starve Whether six days time per week, or only three, they demanded to suffer poverty together, not some feast and others starve. It was the noblest issue I ever saw a strike conducted upon, and their loyalty and class solidarity was inspiring.

I had the privilege of addressing one of their mass meetings and saw them vote, almost unanimously, to continue the strike till they could all go to work together. The scene was so dramatic, so tense, so pathetic, so heroic, so full of class loyalty and hope for the future that the deeps of my soul were broken up and I could not restrain the tears.

One of our Sunday night meeting was held in the Palace Theater to give more workers a chance to be present, and the garment workers strike was made a special subject. It happened not to be raining that night; about twelve hundred people turned out and the enthusiasm ran high. After the regular collection to meet the special expenses of the meeting, a special collection was taken for the strikers.

I believe that our efforts in behalf of the strikers, voicing their cry in the name of God, of humanity, of Socialism and of religion, and securing so large a hearing through the special meeting and the papers, helped to give the strikers victory. They won their strike by firm and loving loyalty "each for all and all for each," and all went back to work before the cold weather came.

Preachers Stirred Up

7. One of the most notable effects of the meetings was the excitement caused among the preachers. While I was speaking on rent, interest and profit from Neh. 5th Chapter, I raised the question, as I often do, "How many preachers in this city preach, especially on economic matters, without considering what their financial backers will think?" Comrades from the audience yelled out "Not one." "Oh, yes," I said, "there are some." But at this point some preachers in the audience insisted upon being heard, and the fun was on. The matter was reported incorrectly in some of the papers and other ministers who were not present at the meeting rushed into print to condemn me or at least to "get out from under." And for several days there were lively discussions in the papers, in the meetings and elsewhere concerning the question of whether the preachers are ever influenced as to their utterances or silences by financial considerations! But the most amusing incident was the appearance in the papers of interviews with wealthy official members of several churches who declared they had never heard or known any preacher to be influenced by financial considerations, or of any official member ever trying so to influence a preacher! There wealthy officials at once became a joke to many.

And so the battle waxed warm and some were much disturbed in soul over our plain speaking; but we have placed a thorn in the consciences of many preachers in Baltimore and the next time they deliberately cater to their monied men and sacrifice the truth and human rights for their own economic interests they will think of that challenge we sent ringing out through the press of Baltimore.

Also several ministers preached on Socialism while I was there, some against, some for it, but all realize more than ever that Socialism is a vital and tremendous question that will not down.

Lectures to Men Only

8. A series of five lectures to men only, delivered on Monday nights, aroused deep interest and did lasting good. At first some inquired, "What do sex questions have to do with Socialism?" Well, before the series was over they found the answer to that question; and there will be cleaner lives, happier homes, nobler children, and better work for Socialism for years to come because of the sex lectures. I think that these lectures accomplished one of the greatest results for good of anything in the whole series of meetings.

What of the Future?

Among the ministers and laymen who realize that great good was accomplished by these meetings the question of how to conserve and increase these good results is being seriously considered. There are four ways possible: (1) Let the preachers deliver such sermons in their churches, especially on Sunday nights, as will attract and hold workers who have the social vision (2) Let the Christian Socialist Fellowship have a regular weekly meeting in the central part of town on Sunday afternoon or night where various phases of Socialism and religion may be discussed by different ministers and others. (3) Let an "Open Forum" or "Sunday Evening Club" be started on Sunday night under the control of Socialists and radical ministers and laymen, perhaps under the direction of the C. S. F., where able men may be heard on the live topics of religion and sociology. (4) An independent Socialist church, liberal enough in theology to admit Jews and Unitarians. We will discuss these matters more fully later. But it is clear that if the churches do not arouse themselves quickly to meet the crying needs of society a nation-wide Socialist church is inevitable.

The Christian Socialist Fellowship at Baltimore received a goodly number of new members and now has the largest opportunity possible to "make good," and do this great work.

Comrades in other cities who desire a Christian Socialist Revival may address me in care of **The Christian Socialist.**

"When the Lusitania made her first trip across the Atlantic the papers were full of descriptions of the luxuries of the voyage. But there was another side to the account. The heat in the stoke hold was so intense that one of the firemen went temporarily mad. This is an epitome of our Twentieth Century civilization."

—Rev. T. B. W

Causes of Unemployment

One year ago the Chicago Federation of Labor appointed a committee to study the problem of unemployment. The committee consisted of John Fitzpatrick, president; Ed. Nockels, secretary; L. P. Straube, Mary O'Reilly, Margaret Dreier Robbins, Charles Gassell, J. H. Kane, Fred Hopp, John Flora, and William Schoenberg. This report has been completed, after an exhaustive search into all documents and reports upon the subject.

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a. Old Age. Is old age the fault of the worker? The "deadline at 35" works more cruel misery than any other devilish invention of capitalism. The worker is old and discarded at 35; the capitalist is then just in his prime, just beginning to reap the fruits of his industrious thievery. Why should the working man and woman be punished for growing old? Can they help it? Capitalism condemns Labor's white heads to despair and slow starvation; which alone proves it to be the devil's work and the curse of the human race. Old age should be an honor; under capitalism it is a curse.

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Out of the hundred thousand workers killed and the countless millions injured every year in accidents, CAPITALISM IS TO BLAME FOR NINETY PER CENT. But every such accident throws the injured one OUT OF EMPLOYMENT, sometimes for the rest of his life.

c. ILLNESS: for the most part due to preventable diseases caused by the race for profits; poor housing, lack of sanitation, exhaustion of overwork, the effects of adulterated foods, poisons, drugs; alcoholic drink and commercialized vice.

Every one of these is attributable solely to capitalism, with the possible exception of alcoholic drink; and even this would be robbed of most of its terrors if decommercialized.

d. Lack of proper training; due to

i. The inability of many children to utilize educational opportunities. When they come starved to school and are compelled to work after hours and late at night, how can they develop either mind or body to take advantage of what they are taught?

ii. Commercial ideas in education, resulting in large classes in school; lack of democracy and independence of thought; and overemphasis of business training.

iii. Lack of guidance in choice of occupation. No information as to probable demand compels youths to make haphazard choice.

5. CAPITALIST CONTROL OF GOVERNMENT.

a. Use of wealth and power to corrupt officials.

i. To secure legislation against workers and prevent that in their favor.

Instance: the Illinois Manufacturers' Association has just issued a summons to Capital to rally to the fight against organized labor in the Illinois legislature.

ii. Corrupt court trials and decisions against labor in its struggle to free itself.

iii. Corrupt elections.

iv. Use of police, militia, army and private detectives and gunmen in labor troubles.

It will be seen that at whatever angle one touches the problem of Unemployment, it runs directly back to the root of the whole, which is Capitalist control. There is but one power which can deal with this root; and that is Socialism.

Piecemeal remedies can never be efficient, so long as the primal cause of unemployment remains; which is the putting of PROFITS ABOVE HUMAN LIFE. Socialism means the putting of HUMAN LIFE ABOVE PROFITS. Until that spirit has firmly gripped our souls, remedies for this and that portion of the problem of unemployment are futile. **ABOLITION OF THE PROFIT SYSTEM ROOT AND BRANCH** is the sole cure for Unemployment; and that can never come until the mass of the working class, whether Employed or Unemployed, is **CLASS CONSCIOUSLY ORGANIZED ON THE POLITICAL AND ECONOMIC FIELD, TO OVERTHROW CAPITALISM AND BRING IN THE COOPERATIVE COMMONWEALTH.**

SOCIALIST CAMPAIGN SONGS

Sixteen stirring, melodious, revolutionary, Socialist Campaign Songs with music, only 5c per copy, 50c per dozen and $3.00 per hundred. The great and the best. Fill your locals and your homes with them. Use them at your public meetings. Order of the Christian Socialist.

Six Weeks Campaign in Baltimore

By Edward Ellis Carr

Impressions of Work Accomplished and Future Prospects for Christian Socialism in the City of Monuments.

The series of meetings held in Baltimore during November and December ran almost six weeks, and counting the used by myself and Comrade Hvale in advertising and other preparations after we reached Baltimore, nearly seven weeks. The meetings were held nightly in the Auditorium of the Baltimore College, which is very centrally located and a delightful place in which to speak, having about 400 seats on the first floor and 300 in the gallery. Unfortunately it rained five Sunday nights out of the six and therefore we did not have a chance to test the capacity of the hall. The weather was bad much of the time. The audiences ranged from 100 to 400 in spite of everything, and the interest was deep and widening.

There certainly was no "Earthquake in Baltimore" during these meetings; yet, as a severe quake in Japan sends great waves against the shores of America, sometimes beaching the smaller boats, our meetings in Baltimore carried strong vibrations of the world-wide Socialist movement into many minds in Baltimore and shook people up considerably. A few of the more important results, as they appear to me, stand definitely forth.

Effect Upon Socialists

1. A lasting impression in favor of God and the Bible was made upon many Socialists. There were no churches nor ministers back of the meetings and the Christian Socialist Fellowship had but a few active members, therefore the success of the meetings depended from the start largely upon the party members, many of whom rallied nobly to the support of the meetings. They announced the meetings in party branches and labor unions, distributed tens of thousands of advertising cards, and talked the meeting up faithfully. I shall never cease to be grateful for their earnest co-operation Several Fellowship members also worked heroically.

In return for their noble work they received a large scientific education, a new idea of God that seemed vastly attractive to them and a different view of Bible teaching, especially concerning Socialism. Some of these comrades are now joining men's clubs and Bible classes connected with churches in order to learn more of the Bible and to direct the attention of churchmen to the Socialist teachings of the Bible.

Converts to Socialism

2. Among the converts to Socialism were men and women of character and talent who will do good work in future. Some joined the Fellowship, some joined the Party, and some joined both. Doubtless others will yet join either Fellowship, or Party, or both.

Spiritual Converts

3. The sincere and accurate preaching of Socialism, especially clear-cut, Marxian, revolutionary Socialism, from the Bible generally brings men and women to God. In addition, during the six weeks, I gave six lectures especially upon religion. As a result men and women were converted to God, some Socialists, some non-Socialists and some were converted both to God and Socialism. The religious foundation was well laid upon natural science, Socialism and the Bible, the spirit of conviction and faith was deeping, and the meetings ought to be resumed soon, and would be if finances permited. As it was, the meetings have left eternal spiritual impressions upon many souls.

Socialist Paper Helped

4. The Socialist weekly paper of Baltimore, Public Ownership, was on the shoals financially and had suspended publication the week our meetings began. We felt the need of a Socialist weekly in a city of 600,000 like Baltimore, ad owing to advertising help furnished by the meeting and pledged of a small weekly fund, the paper was able to reorganize and resume publication. It proved of great assistance to the meeting, and will doubtless serve the cause of Socialism ably in that region for many years.

Newspaper Publicity

5. In addition to considerable space paid for in the Baltimore papers, it was estimated that more than a column a day of reports, letters pro and con, and articles upon Socialism appeared in the daily papers during the six weeks of the meetings. Never in any American city has the cause of Socialism had such a constant and long continued discussion. And since I left Baltimore the discussion goes merrily on. This newspaper publicity alone is of incalculable value to the cause. The Daily News, the chief afternoon journal, requested articles for each Saturday's paper, which I furnished; and all three of the leading dalies printed my article on "What to do for the Unemployed," which presented a straight Socialist solution. They all published letters and discussions also.

Mass Meeting for Strikers

6. There was a garment workers' strike on against the Sonneborn Co., involving three thousand men and women and thousands of children. The strike was not for larger wages, shorter hours, nor better working conditions, but to enforce the new Employers' Liability and Workmen's Compensation law, and especially to prevent hundreds from being thrown out of work to starve during the winter. The workers admitted that the clothing factories could not profitably run all the time; but they insisted that the work be divided so that all could live and none starve Whether six days time per week, or only three, they demanded to suffer poverty together, not some feast and others starve. It was the noblest issue I ever saw a strike conducted upon, and their loyalty and class solidarity was inspiring.

I had the privilege of addressing one of their mass meetings and saw them vote, almost unanimously, to continue the strike till they could all go to work together. The scene was so dramatic, so tense, so pathetic, so heroic, so full of class loyalty and hope for the future that the deeps of my soul were broken up and I could not restrain the tears.

One of our Sunday night meeting was held in the Palace Theater to give more workers a chance to be present, and the garment workers strike was made a special subject. It happened not to be raining that night; about twelve hundred people turned out and the enthusiasm ran high. After the regular collection to meet the special expenses of the meeting, a special collection was taken for the strikers.

I believe that our efforts in behalf of the strikers, voicing their cry in the name of God, of humanity, of Socialism and of religion, and securing so large a hearing through the special meeting and the papers, helped to give the strikers victory. They won their strike by firm and loving loyalty "each for all and all for each," and all went back to work before the cold weather came.

Preachers Stirred Up

7. One of the most notable effects of the meetings was the excitement caused among the preachers. While I was speaking on rent, interest and profit from Neh. 5th Chapter, I raised the question, as I often do, "How many preachers in this city preach, especially on economic matters, without considering what their financial backers will think?" Comrades from the audience yelled out "Not one." "Oh, yes," I said, "there are some." But at this point some preachers in the audience insisted upon being heard, and the fun was on. The matter was reported incorrectly in some of the papers and other ministers who were not present at the meeting rushed into print to condemn me or at least to "get out from under." And for several days there were lively discussions in the papers, in the meetings and elsewhere concerning the question of whether the preachers are ever influenced as to their utterances or silences by financial considerations! But the most amusing incident was the appearance in the papers of interviews with wealthy official members of several churches who declared they had never heard or known any preacher to be influenced by financial considerations, or of any official member ever trying so to influence a preacher! There wealthy officials at once became a joke to many.

And so the battle waxed warm and some were much disturbed in soul over our plain speaking; but we have placed a thorn in the consciences of many preachers in Baltimore and the next time they deliberately cater to their monied men and sacrifice the truth and human rights for their own economic interests they will think of that challenge we sent ringing out through the press of Baltimore.

Also several ministers preached on Socialism while I was there, some against, some for it, but all realize more than ever that Socialism is a vital and tremendous question that will not down.

Lectures to Men Only

8. A series of five lectures to men only, delivered on Monday nights, aroused deep interest and did lasting good. At first some inquired, "What do sex questions have to do with Socialism?" Well, before the series was over they found the answer to that question; and there will be cleaner lives, happier homes, nobler children, and better work for Socialism for years to come because of the sex lectures. I think that these lectures accomplished one of the greatest results for good of anything in the whole series of meetings.

What of the Future?

Among the ministers and laymen who realize that great good was accomplished by these meetings the question of how to conserve and increase these good results is being seriously considered. There are four ways possible: (1) Let the preachers deliver such sermons in their churches, especially on Sunday nights, as will attract and hold workers who have the social vision (2) Let the Christian Socialist Fellowship have a regular weekly meeting in the central part of town on Sunday afternoon or night where various phases of Socialism and religion may be discussed by different ministers and others. (3) Let an "Open Forum" or "Sunday Evening Club" be started on Sunday night under the control of Socialists and radical ministers and laymen, perhaps under the direction of the C. S. F., where able men may be heard on the live topics of religion and sociology. (4) An independent Socialist church, liberal enough in theology to admit Jews and Unitarians. We will discuss these matters more fully later. But it is clear that if the churches do not arouse themselves quickly to meet the crying needs of society a nation-wide Socialist church is inevitable.

The Christian Socialist Fellowship at Baltimore received a goodly number of new members and now has the largest opportunity possible to "make good," and do this great work.

Comrades in other cities who desire a Christian Socialist Revival may address me in care of **The Christian Socialist.**

"When the Lusitania made her first trip across the Atlantic the papers were full of descriptions of the luxuries of the voyage. But there was another side to the account. The heat in the stoke hold was so intense that one of the firemen went temporarily mad. This is an epitome of our Twentieth Century civilization."

—Rev. T. B. [illegible]

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CHICAGOANS AND CANADIANS—NOTICE

Because of the higher postal rate, the price for bundles sent to Canada or delivered in Chicago is $1.50 per hundred; in smaller quantities in the same proportion. Please remember this when sending in bundle orders. Otherwise we will have to cut your bundle order in proportion.

NINE BISHOPS CONSECRATE A SOCIALIST BISHOP OF UTAH

Rev. Paul Jones was consecrated Bishop of Utah in St. Mark's Cathedral, Salt Lake City, Utah, on Wednesday, December 16th. Only a few days previous Bishop Jones had joined the Salt Lake local of the Socialist party; which he stated he had long intended to do, but now felt it is duty. He is the successor to Franklin Spencer Spalding.

At the same time and place Rev. George C. Hunting, D. D., was consecrated Bishop of Nevada. There were then eleven bishops present including Rt. Rev. Daniel S. Tuttle, Presiding Bishop; Rt. Rev. Robert L. Paddock, Bishop of Eastern Oregon; Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming; Rt. Rev. William H. Moreland, Bishop of Sacramento; Rt. Rev. Benjamin Brewster, Bishop of Western Colorado; Rt. Rev. James B. Funsten, Bishop of daho; Rt. Rev. Louis C. Sanford, Bishop of San Joaquin, Rt. Rev. William F. Nichols, Bishop of California, and Rt. Rev. J H. Johnston, Bishop of Los Angeles.

CHRISTIAN SOCIALISM AT BURKETT, IND.

On December 16, 17 and 18 a three-day Christian Socialist revival was held by Rev. Irwin Tucker at Burkett, Indiana. A center of the Christian Socialist Fellowship was tentatively formed, and much enthusiasm for the cause was shown by those attending the services. The Methodist Church had been promised, but at the last moment the offer was withdrawn, so that the meetings were held in a hall.

Saturday evening, Dec. 19, Com. Tucker addressed the men's club of St. Alban's Episcopal Church, Chicago, on the subject of Socialism and the Unemployed, and on the following Sunday night spoke on the same subject at St. Edmund's Episcopal Church. Two weeks previously he had addressed the students of the Western Theological Seminary on Washington Boulevard, an institution of the Episcopal Church; and has spoken three times before the ministers' meeting of that church at their invitation.

Comrade Tucker is planning a lecture tour to the east in the latter part of February. All centers and locals between Chicago and New York who are interested will please correspond with this office direct.

BALTIMORE CENTER

The Baltimore Center of the C. S. F., strengthened by the meetings held there by Comrade Carr, makes application for recognition by the General Fellowship. A. C. Fleagle is president, R. K. Tongue is secretary-treasurer, Wm. F. Cochran, Miss Cherry Ford, Miss Agnes Anderson, Rev. Charles Biggs, Dr. H. M. Cisco, C. H. Taylor and twenty-six others (34 in all) are the charter members.

The opportunity for useful work by the Baltimore Center is now very large.

* * *

BUTLER, PA.

J. H. Mennett, W. L. Jobe, E. V. Stanton, G. C. Logan, T. B. Clawson, Geo. Wilkinson, Thos. D. White, Chas. Everett, O. A. Huff and H. B. McPherson have applied for a charter for a C. S. F. Center, at Butler, Pa. They start out very hopefully.

* * *

CLEVELAND CENTER

Martin Wacha, secretary of the Cleveland, O., Center, reports interesting meetings and new members.

Rev. J. L. Boyer is delivering a course of six lectures under auspices of the Fellowship on "Christainity and Socialism." These lectures are followed by interesting discussions.

The Center has subscribed for a bundle of five copies of **The Christian Socialist** to be sent regularly to Rev. Boyer who will use them to the best advantage. A list of sixty preachers is being carefully selected to whom subscriptions for **The Christian Socialist** should be sent.

* * *

CANADIAN NOTES

Inquiries are reaching us from several quarters as to the necessary procedure to form Christian Socialist Fellowships. One of these comes from the Dominion Capital, Ottawa, and to this and other inquiries full information, together with copies of **The Christian Socialist**, have been forwarded without delay. The Brantford Center is doing nicely and the Riverdale Center has just started with a membership of about fifteen. As Riverdale is the eastern section of Toronto (or at least a portion of that section.) Toronto probably has the proud distinction of being the first city in America to have two centers of the Christian Socialist Fellowship. We are expecting to organize the Earlscourt and West Toronto Centers before very long, and then Toronto will be four strong.

Toronto No. 1 (C. S. F.) held a social recently which was well attended, 105 being present.

The speaker of the evening, Dr. A. D. Watson, Treasurer of the Canadian Methodist Church's Department of Social Service and Evangelism, and a member of the Toronto C. S. F. gave a very interesting address upon "The Spirit of Socialism." Others who took part were: Miss Nellie Baker and Mr. W. Williamson, violin duet; Miss Helen Miller (song); Miss Beatrice Allen (song, My Papa is a Socialist); Mr. J. M. Conner (violin solo); Reading "The Fourth Wise Man," Miss Ethel Pascoe. President J. W. Pascoe was in the chair. Light refreshments, consisting of coffee, sandwiches, ice cream and cake were served by the caterer of the Y. M. C. A. A neat little balance will go into the C. S. F. treasury. A very pleasant evening was spent, and one new application was received.

R. B. St. Clair, istrict Secretary.

* * *

RIVERDALE CENTER ORGANIZED

An organizing meeting held in the Broadview Y. M. C. A. (Riverdale), was called to order by Comrade R. B. St. Clair, secretary of the Christian Socialist Fellowship District.

After explaining the aims and objects of the Christian Socialist Fellowship, and telling of its strength and usefulness in various lands, Organizing Secretary St. Clair gave way to Comrade Peter Gallen, one of the organizers of the Glasgow (Scotland) Christian Socialist Fellowship. Com. Gallen said that only five persons attended the first meeting, but at the time he had left Scotland, upwards of 350 had united as members, and the fellowship had become a mighty power for good. The speaker outlined methods which if followed by the Riverdale Fellowship, he believed would produce lasting and beneficial results to the cause of Socialism.

Comrade M. D. Armstrong, Toronto Organizer of the Social-Democratic Party, was the next speaker. He gave a most lucid address upon the wage system, bringing to light many points of interest which had previously been overlooked by a number of those present. The address was a most telling one for Socialism and as in the case of the other addresses of the evening was greeted with applause.

Comrade Conner, Cor. Sec. of the Toronto C. S. F. delivered an illuminating address on the present European Armageddon.

It was decided to organize the Riverdale Center of the Christian Socialist Fellowship. The officers elected were as follows: President, Harry Perkins, 29 Spruce Court; Secretary, Thomas Black, 479 Jones Avenue; Treasurer, Peter Gallen, 166 Langley Avenue, all of Riverdale, Toronto.

These officers are all well-known. Comrade Perkins is identified with a number of societies and is a speaker of ability. Comrade Black was the recent Social-Democratic candidate for the Riverdale seat in the Parliamentary election. He is also active in trades-union circles. Comrade Gallen is a veteran fighter for the cause, and is often heard in churches or upon the street corner, advocating the abolition of the wage system and the establishment of the Co-operative Commonwealth.

Hearty applause greeted the arrival of Comptroller James Simpson, the Social-Democratic and Labor representative upon the Toronto Board of Control. To those not acquainted with Toronto civic government, it may be of interest to know that the Board of Control, composed of the Mayor and the four Comptrollers all elected by popular vote, is the municipal cabinet, sitting daily, and transacting the business of the city and making necessary recommendations to the City Council, which in turn is composed of the Board of Control and 20 aldermen. The comptrollers receive an annual salary of $2,500 each and it is assumed that in this city of one-half million inhabitants that they earn every cent. Comrade Simpson (one of the vice-presidents of the Toronto C. S. F.) not only led the poll at the recent election but received, at that time, a vote larger than that ever received by a candidate for the comptrollership. Com. Simpson was elected as the sole representative of the Social-Democratic Party of Canada to the International Socialist Congress at Vienna. When the Emperor of Austria heard of this, he proclaimed war against Servia, but the International switched to Paris. The Kaiser decided to cause a further postponement of the International and ordered a forced march on Paris, and so Comptroller Simpson stayed home.

The comptroller extolled the work already accomplished by the Toronto C. S. F. He appreciated the good work done in the churches through its activities, and was glad that so many were uniting with the C. D. P. and that the C. S. F. was standing firm, at the polls, on the question of political action. The war was converting many people to Socialistic principles, especially in reference to disarmament. He pointed out the lack of system in agricultural production and the benefits of social control of all industries, etc. With a vote of thanks to the Broadview (Riverdale) Y. M. C. A. for use of the room, the meeting adjourned.

(Signed) R. B. St. Clair, District Sec., C. S. F.,
226 Dovercourt Road, Toronto.

* * *

CALLERS

The General Office has recently enjoyed delightful visits from Dr. G. W. VanPelt of the Montgomery, Ala., Center, and from J. Ed. Houghton of the Toronto, Canada, Center.

* * *

HEIL DIR LIEBKNECHT!

Just one man in Germany had the courage to stand up and fight against the war credits; that was Karl Liebknecht, leader of the Socialists in the Reichstag. He has focused upon himself the attention of the world by his courage. When the war is over, it will be Liebknecht around whom the Socialist party will reform.

This was his protest:

"This war, which none of the peoples interested wanted, was not declared in the interests of the Germans or any other people. It is an imperialist war for capitalization and domnation of the world market for political domination of important quarters o fthe globe, and for the benefit of bankers and manufacturers. From the viewpoint of the race of armaments it is a preventive war provoked conjointly by the war parties of Germany and Austria in the obscurity of semi-absolutism and secret diplomacy. It is also a Bonaparte-like enterprise tending to demoralize and destroy the growing labor movement. That much is clear despite the cynical stage management designed to mislead the people. This is not a defensive war. We cannot believe the government when it declares it is for the defense of the fatherland. It demands money. What we must demand is rapid peace, humiliating no one, paece without consequent racor. All efforts directed to this end ought to be supported. Only the continuous, simultaneous affirmation of this wish in all the belligerent countries can end the bloody massacre before all the interested people are exhausted. The only durable peace will be peace based on the solidarity of the working masses and liberty. The Socialists of all countries must work for such a peace even during the war. I protest against the violation of Belgium and Luxembourg, against the annexation schemes, against military dictatorship, against the complete forgetfulness of social and political duties as shown by the government ruling classes.

* * *

Rev. Howard Key Bartow, rector of St. Stephen's Church, Cohasset, Mass., is conducting a series of conferences on the general subject of Christianity and Socialism in his parish house. The speaker is ex-alderman Harry Phillips, deputy Mayor of East London, England, and first trustee of the Dockers' Union of Great Britain. Mr. Phillips is a lay preacher of the Church of England, licensed by the Bishop of London. He was one of the founders of the Christian Social Union.

Socialism and the Family

By Rev. Frank Crane

The most ancient of altars is the hearthstone.

The unit of the human race is a trinity, "papa, mamma and the baby."

The real nation, the real church, the real world, are composed not of individual souls, but of families.

The importance of the Christmas festival is that it is for the family. For the solitary bachelor, maid or child Christmas seems pathetic. It is only for the united family that the season brings its perfection of meaning.

And it is out of the family that there come those virtues which alone can save the world from decay and insure the permanence of progress. The advance of the human race in civilization is just in proportion to its adoption of family motives in economics, business and politics.

As the family was the first form of organization in the world, so it will be the last. We began with the first family; we shall have the millennium when mankind shall work together as one family.

Family the Root of Socialism

The root of Socialism, the growing political party of the world, is that the people of the earth are of one family. Whether you are a Socialist or not, you must recognize that the feeling behind Socialism is that of human solidarity.

Democracy is but a governmental expression of the family nature of a nation. Monarchies, aristocracies and all autocratic governments are based upon class; and the basic idea of class is that the interests of one stratum of folk are different from and opposed to the interests of those in other strata.

We in this country are convinced that our republican form of government is an improvement upon European, Oriental and ancient forms. We believe that by and by, as Victor Hugo says, children will ask their grandfathers, "And did they once have kings in Europe?" And the reason we believe this is because a democracy, a republic, is founded upon the family theory of "each for all and all for each." We do not believe that common people exist only for the nobles or that national life expresses itself only in a superior class.

Our asylums for the deaf and dumb, for the blind, for the feeble-minded and for the insane, simply mean that we are coming to recognize that the unfortunate are members of our great family. It used to be that the insane roamed the streets, smallpox victims were abandoned and the deformed were esteemed as the accursed of heaven. That is still the case in some lands, but public conscience with us has reached the family level. We protect, help and heal the weak.

National Selfishness

Not only is national life becoming infused with the family feeling, but we are getting these days a glipmse of the still larger truth that there can be no satisfactory international life except upon family terms. For each nation to live for itself, arm to secure justice for itself and to secure itself from invasion, will not work.

That has been the programme of Europe, and it is now being proved how terribly such an idea brings collapse. Nationalism, the theory that each nation is a separate integer, has brought on the most appalling conflict of history.

The family principle is that what benefits one benefits all. The brute idea is that the more one gets, the less the others have. Between nations, the more one grows in wealth, culture and general thrift, the more all others are helped. This is the human or family plane of thought. The nations of the world so far have lived upon the brute plane, and it is small wonder that so dire a calamity has come upon them.

The safety of a nation lies not in its fleets and armies, in the fear it inspires, but the most secure of nations will be that which is most just, generous, conciliatory and courteous.

The End We Are Working For

Some day we are going to get our money-making upon a family basis. We shall have laws limiting ownership of property, limiting inheritance, and insuring a just distribution of labor's profits. We shall see to it that every child in the land has adequate schooling and equipment for life, and shall no more be forced prematurely into the economic struggle. We shall allow no mother to suffer from cruel poverty while she is caring for her child, for it will be the State's child—ours. We shall shame the rich from their criminal idleness and display. We shall bring all government, all social relations, all national affairs, all commerce, all human matters, up to the level of those feelings and interests that control the little group around the hearthstone.

God has given humanity one tall, white angel, to show the design of His heart. It is the family. It expresses at once our deepest instincts and our highest ideals. Slowly, slowly His purpose grows, like an eternal tree, rooted in the muck of the past, bearing fruit in the golden future.

Often the signs may seem discouraging; there are wars, there are selfishness and viciousness, and the world seems slipping back, but with the Christ-Child in our midst and the full meaning of Him in our hearts we can say with Tennyson:

> Yet I doubt not through the ages
> One increasing purpose runs,
> And the thoughts of men are widened
> With the process of the suns.

We ought not be discouraged at the slow progress of the world. The millennium is to come not by some cataclysm of divine interference, but by growth, as all things human come.

The Golden Age Coming

And there are the best of reasons for believing that the "golden age" is now forming; because the roots of it are deep in the most primal and ineradicable feelings of the race, the love of man and woman toward each other, resulting in the love of the child, and producing the great norm of the world, the family.

Therefore, when the family gathers for morning prayer on Christmas day, and the father opens the Bible and reads the story of the angels' message of "peace on earth, good will toward men"; and when he kneels to pray that the day may soon come when "they shall no more hurt or destroy, but the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; he is indulging in no vain dream, but is himself one of that little group that is drawing upon the trestleboard of time the pattern which shall one day serve for the pattern of all organizations and governments, and of the world itself.

—From Woman's World.

Two Questions Answered

By Harvey P. Moyer

Would Socialism prove advantageous from a health standpoint?

As the greatest prosperity and the highest development in every way can be attained only along with the highest physical development, one of the first important movements of the Socialist government will doubtless be the establishment of the Scientific Health Department composed of the most skilled physicians and scientists, whose work will be twofold:

(a) To determine by the most scientific experiments what is conducive to the best development physically and what is detrimental to the same. And, as there will then be no there will be a speedy end of all the wrongs and crimes due directly and indirectly to insanitary factories, excessive working hours, improper working ages, young or old, unwholesome and adulterated foods, destructive drinks, the floods of patent nostrums and concoctions, and everything else detrimental to health now being freely imposed upon the public for revenue only.

(b) To examine into the merits of every new claim for the public favor in the direction of good health and better physical development, and to encourage the discovery, invention and introduction of every possible advantage and benefit in this direction to the end that the highest possible development of the entire human race may be attained—a healthy, happy, moral people.

Would Socialism interfere with private charitable, philanthropic and religious work?

Not in the least. Indeed, by ending the wrongs, wickedness and crimes due to our present unjust and immoral social system, Socialism itself will prove to be the greatest, world-wide Christian missionary movement in the history of the world. Moreover, by greatly increasing the means of the average man of today, the man with a heart for good, Socialism will open up the greatest work along this line for real good the world has ever seen. For as each man is master of his own income to use in any way he may desire so long as it does not interfere with the general welfare, the possibilities for progress all along the lines of higher education, mental, moral, spiritual, the wide world over, will be unlimited, especially when it is remembered that the government itself will be in constant study to promote the highest possible condition of civilization for each and every nation.

As an economic, political movement, the Socialist Party has no more to do with religion than have the Republican or Democratic parties. At the 1908 national convention of the Socialist Party, it directly and positively put itself on record on this matter. But as economics is the basis of all social conditions, the establishment of Socialism will lay the foundation and open the way for the highest spiritual development.

That Socialism itself is Christian in essence and spirit is evident from the fact that its very foundation principles are the Golden Rule, Freedom, Justice, Love, Co-Operation, Brotherhood, "Life more abundant." The Socialist Party is simply an organization, made necessary by the genius of our political system, established to inaugurate this ideal Christian system of Socialism into practical operation. If now, any man or organization, be it private, state, or church, should get in the way of the successful operation of this movement against existing evils, and should selfishly or ignorantly oppose or attempt to prevent the free and speedy introduction of this reign of righteousness, peace and prosperity, Socialism might interfere with THEIR religion.*

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*For a fuller discussion of Religion and Socialism, see the author's "The Christianity of Socialism."

CAVEAT EMPTOR.

In a recent newspaper appeared this item:

"Wood alcohol in face lotions is said to blind one thousand persons in the United States each year."

Will anyone contend that the manufacturers of face lotions who make use of wood alcohol do not know that this chemical ravages eyesight? Or that the very purposes for which the face lotion is made and sold bring it dangerously close to the eyes? But what are a few thousand cases of blindness? "Business is Business"—La Follette's Weekly.

64[illegible]

What Was the Sin of Sodom?

By Rev. George Batzle

Ezekiel 16:49, "Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

When the Bible needs a synonym for wickedness it uses the word which is the name of a city, Sodom. Some thirty times in scripture Sodom is held up as the very worst example of human sin. In Genesis 13:13 we are told that "the men of Sodom were wicked and sinners against Jehovah exceedingly." And in Genesis 18:20 we read, "And Jehovah said, 'Because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me!'"

And when Jehovah investigated the cry which came up from that city and saw the sinfulness of that city, he utterly destroyed it. The doom of Sodom was awful. It was proud and haughty with its wealth and palaces; but before God had finished with it Sodom was in ruins beneath the ashes of the terrible fire which executed eternal judgment. Because Sodom sinned the sin which God hated above all sins, it was visited by God and made the warning to all people of all time.

Sodom was situated north of the Dead Sea. Wells of liquid bitumen, or as we call it, petroleum, abound in this region. Vast quantities of it ooze out through the chalky rocks. The bottom of the Dead Sea is bedded with it. Vast masses of it rose to the surface of the lake in the earthquake of 1837. Often, when there is no disturbance of the earth, large cakes of petroleum rise to the surface. Bedouins made a living by selling it at Jerusalem. Sulphur also abounds in layers and fragments over the plains and along the shores of the lake. And as Professor Geikie says, "We have only to imagine a terrific storm in which the lightning kindled this vast accumulation of combustibles, aided perhaps by an earthquake setting free additional stores from the hillsides and the lake depths, to have a conflagration, the fiery sulphurous sparks and flames of which would in very deed be "fire and brimstone out of heaven burning up the whole district with all its towns and cities."

But what was this terrible sin for which Sodom has become an everlasting example? What was it which was done in Sodom that the prophets kept warning all times against it? What was it for which Sodom has become the synonym for the most heinous sin?

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

According to Ezekiel, therefore, the great sin of Sodom was what is being recognized today as **the sin of Capitalism.**

By the sin of capitalism we mean the wrongs, injustices and damning of humanity which grow out of a state of industrial organization in which a comparatively few persons gain material profit at the expense of the lives and characters of the many. And if Ezekiel is right, and this was the sin of Sodom, we will need to revise our conception of the worst sin, and govern ourselves accordingly. For we have been accustomed to think that the sin of Sodom was loathsome sin of a private nature, and idolatry.

Let us therefore, examine the evidence we can get against Sodom. In the first place, in Deut. 18:21 Jehovah is made to say, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me." If these people were privately sinful and idolaters, could there have been any cry coming up to Jehovah? Did you ever know any people who were indulging in such personal sins to make any great cry about them that would reach up to Jehovah? No, the cry must have come up from another source, from those who were being oppressed and down-trodden, like the cry that went up to Jehovah from Egypt.

If we read through the 14th chapter of Genesis we discover that Sodom was "wealthy and filled with goods." Now put two and two together. In Gen. 18:16-20 Jehovah tells Abraham that He will reveal to him what He is going to do to Sodom, that Abraham may teach his children to do righteousness and justice. In other words, God was holding up the destruction of Sodom before the eyes of Abraham as an example of what was the culmination of unrighteousness and injustice. Hence Sodom was filled with wealth and goods by means of unrighteousness and injustice, and that was the sin of Sodom. And when we remember that the Hebrew word "righteousness" did not mean personal virtue, but rather what we mean today by the "square deal," we can not help but see that Sodom's sin was Capitalism.

But there is stronger evidence than this. The people of the Hebrews were not allowed soon to forget the sin of Sodom. Whenever there was any tendency to fall again into the way of Sodom they were warned. In Isaiah, the first three chapters, we find that the prophet is pointing out to the powers of his day that they are falling into the sin of Sodom. And what is this sin of Sodom for which the prophet lifts up his voice? Is it because they have been idolaters and have neglected the temple of Jehovah? Listen to him:

"Hear the word of Jehovah, ye rulers of Sodom—what unto me is the multitude of your sacrifices? I have had enough of the burnt offerings of rams and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs or of he goats. Bring no more vain oblations; incense is an abomination unto me, new moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek justice, relieve the oppressed, judge the fatherless, plead for the widow!"

The sin of Sodom was Capitalism. It was making so much wealth that multitudinous thousandfold offerings could be made at the temple, while with the people there was oppression, and such lack of justice and grinding of the poor that all the sacrifice was a sham. It was the sin of conducting the industry of a city so that the many who worked were poor and needy, while those who could be idle were surfeited in luxury. It was the sin of capitalistic owners who legally but unrighteously extracted the life of the masses to supply their own superabundance. It was the sin of being respectable at the temple by making a big offering, while outside the temple they were getting a thousand times bigger haul by offering up God's precious human lives to the god of greed.

Yes, Ezekiel is right! "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy." Sodom, like all the over-rich, became so proud that she forgot her dependence upon God and upon God's will to have justice, and in her conceit meted out her own terms. Sodom was full of pride. Pride that recognizes no rights which are not consistent with its own selfish standard was mixed in the sin of Sodom. Pride which makes men want to own the world, even though they necessitate woe to the people of the world and lose their own souls, was the sin of Sodom.

"Fullness of bread" is also charged against her by Ezekiel. Not that it is any sin for any city to be full of bread. That is the boon for which Christ taught us to ask in the Lord's prayer. But Sodom was full of bread that was withheld from the people who earned it and used to supply the superabundance of those who were increasingly becoming richer. Yes, Sodom was so full of bread that she was in need of nothing from man or God, and could live in moral and religious independence and defiance.

Abundance of idleness was another element in the sin of Sodom, according to Ezekiel. So much was produced by the many for the use of the favored that they basked in leisure. They demanded a full hour day from those who worked for them, and kept them to it by the whip of necessity, but they forgot that they were ordained of God to be of service to mankind, and hence their time was not scrupulously invested but there was abundance of idleness.

And lastly charges Ezekiel, "Neither did she strengthen the hand of the poor and needy." No; Capitalism ever since its beginning in Sodom has held human life cheap. Why should she strengthen the hand of the poor and needy and conserve their strength? There were plenty more to fill their places when they were gone. But that strength belonged to God, and because Sodom abused it Sodom abused God, and in God's time God visited Sodom as Sodom deserved.

The Sodom of Today.

But there is no gainsaying that the sins of Sodom were none other than the sins of capitalism. And let Sodom of today heed the word of the prophet Isaiah. " What unto me is the multitude of your sacrifices?" What unto God are the sacrifice of a hundred thousand dollars for the church and for missions, from those by whom more than millions have been legally but unrighteously taken, and men's souls dwarfed in whom dwelt the spirit of God? "I cannot away with iniquity and the solemn meeting." And God today will never reconcile the solemn meeting on Sunday in the church of these men with that kind of piety which seems to be interested in saving men's souls for heaven once a week, and the iniquity of the remaining six days which holds these souls so cheap on earth that they make them the victims of their profit.

In seminary there was one of the ministerial students who was a fairly acceptable preacher. He had gone out to some of the neighboring towns, and became in demand for supply work. One day by mistake he made two engagements for the same Sunday morning. He could not fill them both, so he got one of his classmates to fill one for him. Nothing was said about the remuneration for it, because his classmate was not commercial. But at any rate instead of sending the payment to the classmate who supplied on this Sunday, the clerk, since he did not remember his name, sent the $15 to Number one of our narrative. No. 1 received it, and as nothing had been said to the classmate about the price, gave him $10.00. The classmate took it and was satisfied, for he thought that was what the church paid. That was profitable business, so the next week another classmate was sent out and the same trick turned over. And so this fellow was making an unrighteous profit on the preaching of the gospel.

It is needless to say how this young minister was regarded when he was found out by his associates. Of course he was detested as he ought to have been. But why was he any worse than all those who today are getting the unearned increment from other men's labor? Is not almost every capitalist doing exactly the same thing, only on a much bigger scale and on ten million times the victims?

It is the sin of Sodom. It is an evil which is the father of evils. It is the evil which above all every church which claims to love the common people should help to drive off the face of the earth. It is Sodom; not a city of Sodom, but a world of Sodom, and it must go down to destruction again by the righteous fire of holy indignation.

TWO GREAT BIOGRAPHIES

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Founder of Scientific Socialism

No person is educated withouta knowledge of the life and writings of Karl Marx, founder of Scientific Socialism. Prof. Albion W. Small, dean of the University of Chicago, says:

"Marx will have the same place in sociology that Galileo has in natural science; because Marx's contention that, in production, labor and not capital is fundamental, is as true, even if as revolutionary, as Galileo's discovery that the sun, and not the earth, is the center of the solar system."

John Spargo's Life of Karl Marx

IS THE FIRST, best and greatest biography of Marx. For thirteen years Spargo, who is one of the best known of American Socialist writers, gathered his material for this work in Germany, France, Russia, Belgium, England and America, aided by the daughter and friends of Marx.

The great economist becomes a familiar and much loved figure as one becomes acquainted with his terrible struggles and sacrifices. His achievement was to bind together the scattered forces of popular revolt into one great international movement, built on the solid basis of scientific knowledge, and growing with startling rapidity.

The book is indispensable to every student of Socialism; indeed, to every one who desires to be well-informed.

Price $2.75.

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Franklin Spencer Spalding

First Socialist Bishop

There is one great weapon which the enemies of Socialism always brandish; it is the cry that Socialism is "opposed to religion" and "will destroy the home." Its fiercest opposition comes from the churches called Christian. Many Socialists frankly call themselves atheists; many of its opponents pretend to be Christians.

But here was a Bishop, the son of a Bishop, ruling over a district of the Episcopal Church, who was a scientific Socialist and who proclaims that only by means of Socialism can the Church save itself or the world.

"I am a Marxian Socialist; that's the only kind there is" was Franklin Spencer Spalding's constant reply to questioners. He was no weak apologetic whitewasher; he called things by their names.

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is devoted to the life, works, writings and speeches of Bishop Spalding, who was struck down by an automobile on Oct. 25. He was clear-cut, and scientific in his Socialism; and he was an uncompromising and terribly-in-earnest Christian as well. He loved the Church; but he saw and proclaimed that only through adopting Socialism—hard, Marxian Scientific Socialism—can the Church fulfil its mission and make good its claims.

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Single copies, 5 cents. In bundles, $1 per 100, $4.50 per 500, $8 per thousand.

If you wish to reach friends at a distance, send us a list of names with 2 cents for each name, and we will mail copies out for you.

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The Christian Socialist

5457 Drexel Ave., Chicago

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Don't Wear a Truss Any Longer

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture

Are You Ruptured?

If so, the BROOKS APPLIANCE is made for You; You and all other Men, Women and Children who are sufferers from this annoying and dangerous trouble. That truss you have been wearing—one of many you have tried—chafed and irritated you and was worse than nothing. It had springs and pads and harness and straps and fixings galore and was continually getting out of shape—slipping down or working up and always needing attention. Then, there were salves and washes and ointment to make the case worse and harder to bear. I want to say that you will find none of these annoyances and vexations in the BROOKS APPLIANCE. At least they are reduced to a minimum. This APPLIANCE was made with a view to eliminate, to do away with, just such trouble. I would have been foolish to work half a lifetime, thinking out and perfecting a thing that had no advantage or was not better than scores of other inventions upon the market. In my APPLIANCE you will find the old objectionable features LEFT OUT. You will find it easy to wear. You will scarcely realize you are wearing it. There is no binding, drawing and slipping out of place. It does its work effectively and with comfort to the wearer. I want you to read my book, in which I have taken pains to give full particulars about it. Then, there are a few letters printed in it—selected at random from among hundreds written by men and women who have been cured. You can write these folks and see what they say. If I were you I would see to this matter without waiting. You can put off some things without running much risk, but a rupture is a dangerous proposition to neglect. A rupture is not only bad and serious of itself, but it leads to things infinitely worse. Fill out coupon and mail TODAY. Tomorrow will do, but today is better.

Don't Make The Child Wear a Truss Through Life

I Want to Reach the Parents of Every Ruptured Child in the Country.

The Truss is a Flesh Torturing Invention Fit Only As a Relic of Barbarity.

I want them to know about the Automatic Air Cushion Rupture Appliance that I make for children who are afflicted in this way.

The Brooks Appliance Cured His Rupture. Now He Is As Sound And Whole As If He Had Never Been Ruptured.

My appliance can be put on any child with perfect safety to the little one. For growing children there is nothing better to be had—no matter how much you pay—than my Appliance. I want the parents or others who may have children in their care to understand that there should be no delay in getting proper help for ruptured children.

Every day that the rupture is allowed to go on without the right means of correcting it—just so much harder will it be for the child to get rid of it.

The above is C. E. Brooks, of Marshall, Mich., the Inventor, who has been curing rupture for over 30 years. If ruptured write him today.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you may also read. Fill out free coupon below and mail today. It's well worth your time whether you try my appliance or not.

No ruptured child can ever be free from the thought of the rupture and it is not fair to any child not to have an equal chance with other children. No matter what we may wish to think—ruptured children do not have an equal chance.

Common trusses do not help.

Thousands of men and women know that from their own experience with such trusses.

But it is not necessary for children to wear harsh, cumbersome, steel trusses any more.

You may have had to wear something like this but don't make your child do it. Give the child something better.

My Appliance is better and I want to prove it to you.

I will make an Appliance to the child's measure, send it on TRIAL—put it into your hands to see and use and then you can say whether it is what I claim or not.

The Automatic Air Cushion conforms with every movement of the child; there is an even, gentle pressure which gradually binds the broken parts together—as you would bind a broken limb—and then no matter how much the child pumps, runs, rolls over or falls down—the pressure is kept up just the same—always drawing the parts together.

Write me today and get all the information—send the coupon.

Others Failed But The Appliance Cured

C. E. Brooks,
Marshall, Mich.

Dear Sir:

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall crtainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.

Pennsylvania Man Thankful

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunates who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring st., Bethlehem, Pa.

Remember

I send by Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Ten Reasons Why

You Should Send For Brooks' Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1906. On November 28, 1906, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
SAM A. HOOVER.
High Point, N. C.

Child Cured in Four Months.

C. E. Brooks,

Dear Sir: The baby's rupture is altogether cured, thanks to your Appliance and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly.
ANDREW EGGENBERGER.
21 Jansen St., Dubuque, Iowa.

Confederate Veteran Cured

Commerce, Ga., R. F. D. No. 11.

Mr. C. E. Brooks.

Dear Sir: I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethrope Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

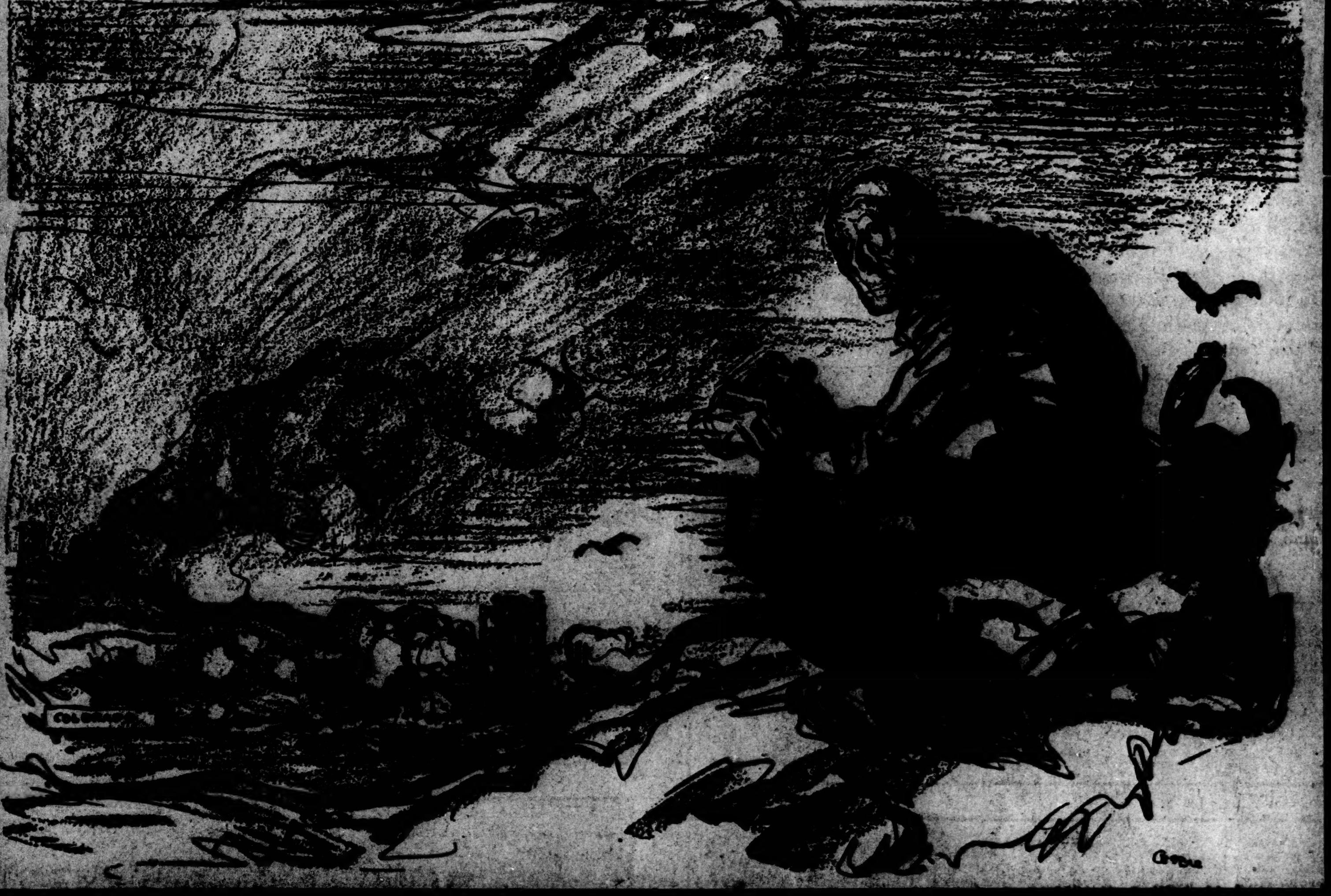
Free Information Coupon

C. E. BROOKS, 1815 State St., Marshall, Mich.

Please send me by mail, in plain wrapper, your illustrated book and full information about your Appliance for the cure of rupture.

Name ....
City ....
R. F. D .... State ....

VICTORIOUS !



The Colorado coal strike has been called off by the United Mine Workers. The House of Rockefeller is acknowledged to be more powerful than the United States. Bits of paper inherited from an unscrupulous father have made a worthless son master of the destinies of all who work in or depend upon or use the products of the industries wherein he holds stocks or bonds. The power of the President of the United States was laughed to scorn by this heir of the House of Rockefeller; his ambassador insulted, his proffers flouted; the constitution and the laws ignored; and his supremacy was meekly admitted by the President.

Crowning insult of all, the Rockefeller Foundation announces its intention of "investigating the causes of industrial unrest." But this stung at least one body into activity. The Federal Commission on Industrial Relations has announced that it will investigate the Rockefeller Foundation and all his charities.

Yet what good is investigation? "Icha-Chabod"—the glory is departed. A vulture sits throned in power, his claws rending the Stars and Strips, his raucous scream deriding the cry "Human liberty!"

Americans! If there still is power in the name, shall we endure this tyranny voicelessly and in craven silence? There is no need to arm, there is no good in violence. Declare your manhood in your right of ballot; vote down the Vulture, the emblem of the House of Rockefeller; rear the Red Flag, the emblem of the Brotherhood of Man. All other powers, plans and platforms have failed; let us now try Socialism!

HUNGRY? READ THIS.

In St. Louis a Pomeranian dog belonging to Mr. and Mrs. Samuel Thompson died after an illness that was attended by several physicians.

The dead dog was given a $600 funeral. Ebony Prince was "laid to rest in a white brocaded casket, his head on a pillow of roses, and blanket of narcissus covering his tiny form."

High-priced flowers were piled high around the casket of the little Pomeranian. "He was the darlingest dog in all the world," wept his mistress over the casket in which lay the body of a lucky dog.

PAGAN AMERICA!

The President's message makes no mention of the Unemployment situation. Congress has taken no action upon it, nor even given it any reasonable attention. But it took no time at all to get an appropriation of $1,500,000 to fight the "foot and mouth disease" in cattle. No money to save dying men, women and children; all the resources of government to save diseased cattle. Pagan America!

Frank P. Walsh, chairman of the Federal Commission on Industrial Relations, has issued an appeal for help for the children of striking miners in Colorado and Ohio.

"In the bleak canyons of Colorado that Christmas night," he says, "will be hundreds of little tots as homeless and pitiful as the child in the manger of Bethlehem. The helpless, blameless little victims of a merciless industrial war will be put to sleep in cold tents, amid squalid surroundings, to awaken to what?

"The answer would come from the loving depths of numberless American hearts, could I but portray my experience of a cold December Sunday spent among the tiny Marys, Peters, Catherines and Franks of the striking coal miners in the tent colonies of southern Colorado, some of them just left fatherless. Many of them with their wearied, tired faces of the old stamped all over with the story of the lives of parents, with vitality sapped by deadly, colorless toil.

"Others, aye the majority, with faces of little angels, full of the joy of child life, and in surroundings so cold and hard as to wring the heart of a stoic.

"In this day of ships laden with Christmas gifts for the stricken babes of Belgium, let us load a Christmas tree for Colorado, which will say to these suffering little ones that He was their brother, too, so that even they may be glad and scream with the baby joy of Christmas morning."

Thousands of striking coal miners of Eastern Ohio and their families faced Christmas Day starving and freezing. Practically every city in the state has given money for Belgium's destitute. Four-fifths of the homes made penniless by the strike nine months ago are tasting starvation. There are 20,000 little children victims. Nineteen thousand, at least, are without proper nourishment and clothing. Half this number are actually barefoot.

There are 8,000 women—mothers almost to a soul. Mother's love for offspring has fared them even worse than offspring. There are 15,000 fathers—all men of the mines. They are bearing the battle with stoic determination and accepting the pitifully small union benefit each week silently.

New babies are being born in the district at the rate of nine each week. Many are born to die. Through the windows of the homes young-old children born in better days are seen with the pinch of starvation printed on their faces.

The commissary stores of the mine companies have been doing business on a cash basis since the mines closed. Three dollars a week is the union benefit. Potato soup with mush three times each day—in many instances less—has held body and soul together in the miners' huts for nine months.

THE HORNY HANDS OF JESUS.

By Martha Young.

"He went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands." Luke 6:1.

Oh, calloused hands of Jesus,
  Inured to bitter toil;
Horny in Labor's service,...
  Checked with work's counter-foil;

Bossed with travail's excrescence,
  Hard with day-labor's urge;
Deep trophied with tools' handling,
  Whence strength and skill emerge;—

Such were the hands that gathered
  The ears of ripened grain,
Rubbing the chaff from off them
  With touch hard tasks attain.

Not the soft hands of leisure
  Can thresh the seasoned ear;
No silken palm of cloistered ease,
  Winnows the ripe corn clear!

Lord Jesus' hand will sift the grain
  When toil's surcease is won.
Shall he not thrill at touch of palms
  Sore scarred with work well done?

"The present system breeds the millionaire and the pauper at the same time; houses a huge population in hovels unfit for human habitation; has [illegible] army of little children half-starved and handicapped for life."

—Rev. T. R. Williams.

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By Mrs. Ella Carr

Dear Comrades:—

While the New Year is awaiting us, it is well to meditate as to what kind of a year we mean it to be in our lives. Shall it be spent for our own pleasure or shall it be full of good work that will hasten the coming of God's Kingdom on earth? Which will you do? Which will bring the truest happiness and soul development?

* * *

I am sending you a small list of subs again. I feel lonesome without the **Christian Socialist.** It leads us on the way rejoicing.

Wm. H. Ramsey, Buffalo, Ohio.

* * *

About two dozen **Christian Socialists** are coming to my town, and I think they are doing fine work.

Leroy Guffy,
Sturgis, South Dakota.

* * *

Be assured, my dear Comrades, that I greatly appreciate the monthly visits of the **Christian Socialist.** I only wish it could come weekly, and that I could do more for it in a financial way. I will send subs as I can get them. I realize that there is a large element among the laboring poor that can only be reached through religious channels, and it is very gratifying to know of so many faithful and consecrated men and women that are engaged in the work. God bless them all, is my earnest prayer.

E. F. McClanahan,
Wewoka, Okla.

* * *

Yours is the greatest paper yet. It catches all. It is inspiring and makes a man realize that there is a God in Heaven yet. Not all the folks have left the fold.

J. M. Hall,
San Simon, Ariz.

* * *

Comrade F. H. Smith, of Colorado, sent a list of subs and writes: "Thank God for the light that is dawning in true Christian Socialism! I could not comprehend Socialism until I saw the true principle of Christianity applied."

* * *

Comrades, your last numbers were magnificent. You are surely purifying the temple. May our God continue to give you strength to hold the torch—that through its rays upon the hearts of my brethren, we may be more able to truly adore freedom's holy light. Yes, Comrades, you are true prophets. May you continue to proclaim liberty to all the inhabitants of the earth, for I rejoice to see this light in this day.

S. C. Garrison,
Montpelier, Ind.

* * *

Comrade A. Reeves of Conway Springs, Kansas, sent $9.25 for 32 yearly subs and books and copies of the paper. Many thanks, Comrade, give us some more happy surprises like that one.

* * *

Dr. H. Gifford, of Omaha, Nebraska, has paid for 386 five months' subs that are going to ministers in his own state. We hope this effort will prove that Comrade's Gifford's money has been well spent for the cause. Surely, those preachers will not be able to oppose Socialism after reading those excellent numbers, and many of them will be eager to study Socialism thoroughly. Then if they are true to the voice within they must proclaim it to the people.

* * *

From the Preachers.

Rev. Mark G. Paulsen, of Washington, subscribed for the **Christian Socialist,** expressing the hope that it will be a power for righteousness. It has already been such a power the last eleven years, and will be a greater power when many more Comrades rally to work for a larger circulation.

* * *

Rev. L. J. Anderson, of South Dakota, sends $4.40 for a fine list of five months' subs. Comrade Anderson is a missionary who travels over his state spreading the Social Gospel along with his regular work.

* * *

A student minster of Oberlin, Ohio, Comrade V. J. Lisy, sent in a list of subs and says: "I thought that I ought to do something for the paper that interests me. So I went around and got a few new subscribers. All of them are preparing themselves for the ministry and are in sympathy with Socialism." We can guess what will happen to them after reading the **Christian Socialist** for a time.

* * *

The **Christian Socialist** is a grand good paper and ably edited.

(Rev.) J. W. Wells, Calif.

* * *

I thank you for the sample copies of your excellent paper, the Bishop Spalding Memorial Number. Most striking. I want to subscribe for three others (besides his own).

(Rev.) Wm. Rutherford Savage,
North Carolina.

We are glad to be able to say that we have had more ministers send in their own subscriptions since sending samples out to Episcopal ministers and others of the Spalding Memorial Number than any other effort previously made to get the ministers interested in this paper. It would have been strange if this had not been true. Comrade Spalding lived The Life and followed in the footsteps of the Great Master.

* * *

THE CHRISTMAS NUMBER.

I have just read your Christmas Number and am going to spend fifty cents for my Christmas present and buy fifty copies of this number and celebrate the natal day of the Great

Prince of Peace by taking subscriptions to your great paper. Please send at once fifty copies. God bless you in your noble work. J. W. Miller,

Pine Bluffs, Wyoming.

This Comrade realizes that the truth makes free and that only through truth may we expect that all war shall cease and peace reign. Spread the truth! Spread the truth!

* * *

FROM THE WOMEN.

Words cannot express my appreciation of our Christian Socialist, especially of late. Wish I were in a situation to help it materially. I pray God's blessing upon you, for you are surely doing good work.

Mrs. Hattie A. Benton,
Granada, Minn.

We are indeed grateful for your prayers, Comrade Benton. We wish all Comrades who may not be able to help financially would join you in your prayers and the result would be great. "We have not because we ask not." "Let us ask largely that our joy may be full." This paper has a great work before it, which cannot be done without the splendid help of the Comrades all over our land. Work and pray, and results are sure to come.

PAIN AND PLEASURE: A Philosophy of Life. By Harry Waton. Price 35 cents net.

Once in a while one meets a book coming straight out of the heart of some other man's life that goes straight into the heart of one's own; a book whose every sentence tingles like the words of a newly discovered soul-brother. Such was my experience in reading Henry Waton's book, "Pain and Pleasure." It is not long, but in its compass is the life-essence of a man, for many years a materialist and agnostic—even an atheist—who found Christ deep in the Soul of the human race, speaking through the Socialist movement, and has devoted his life to telling others of his discovery.

Waton is the founder of the "Marx Institute of America," a training school for workers in the economics of Marx and the philosophy of Herbert Spencer. He is one of the most learned of American Marxists ,and a philosopher in his own right as well. All the rich learning which many years of profound study of the sages and philosophers of his own Jewish race have given him, he brings to illuminate the saying of Jesus which is upon the title page of his book, "Take up thy cross and follow me." He knows his New Testament as he knows his Marx.

Comrade Waton is a lawyer by profession, a teacher by vocation, a philosopher by inspiration, a Christian by conversion. His Christianity is far different from that of men trained up in the traditional language of Church and Sunday School: he fought his religion out for himself, and it has the strong tensity of an immediate discovery. His book leaves one—at least, it left me—with tears of pure happiness at finding said what I had often endeavored to express. If any other, reading it, fails to come upon this exaltation, I shall be sorry; but that is what Harry Waton's book has meant to me.

—Irwin Tucker.

THRACIAN SEA: By John Helston. The MacMillan Company, New York and Boston. Price, $1.35 net.

There is deep significance in this novel. Its significance is not in the plot, though that is powerful, not in its workmanship, though that is at times excellent, and is never less than very good. But the fact that the publishers appeal for readers on the ground that the author is a Socialist, and the author himself pleads for readers on the same ground, shows how deeply the conviction that Socialism is the vital movement of these times has planted itself.

The story has little to do with Socialism. There is an occasional fling at the religion of the church, and a passing portrayal of the sorrows of the people of the abyss. But these are very incidental.

John Helston, the author, was a mechanic for many years. This fact detracts nothing from his workmanship with the pen. Although a moral lesson is attempted—or perhaps we should say, a diatribe against conventional morality is delivered—it is far from being convincing.

But when a novel is advertised on the ground that its author is a Socialist, the lesson is plain; more and more people are believing that Socialists, and they alone, understand the deepest workings of the human soul.

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